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Further Observations On The Use Of Fertility Drugs

SUMMARY

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  (1) Double role of priest, teacher and moralist.
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INTRODUCTION

At a recent religious function a prominent orthopedic surgeon drew the attention of a colleague to the fact that many of the Children of Mary present had removed their fashionable shoes and were standing in their stockinged feet. The surgeon remarked that some of the current fashions and the general desire for smartness and chic tended to sacrifice comfort and could result in deformities which in extreme cases would require surgical intervention. When confronted with an abused, distorted and painful foot, the doctor obviously will employ his skill in repairing the damage in so far as is possible. At the same time, thinking in terms of preventive medicine, he regrets that such damage should have arisen.

The moral theologian, too, is confronted very often with an analogous situation. He must consider a particular situation and often solve a case of conscience. Even though he may regret the restricted view and attitude that a person is adopting he is not free to impose a stricter obligation where there is a practical

moral certainty for the less strict. The basic teaching with regard to conscience must be observed.[1] The priest is opposed to sin and appreciates something of its evil and horror, but he will do all in his power to aid the straying sheep. "Whenever the question arises regarding granting or refusing absolution in this holy tribunal (of penance), the supreme rule is to demand in the spirit of great mildness no more than the minimum required by the law. But with equal emphasis one must caution against the opposite extreme of laxness, which is no less fatal than the worst severity. If occasionally the manuals for confessors written by the mildest authors in the Church lay down the minimum requirement of the law, this must be understood to be for the guidance of the confessor as judge of souls and not at all the complete norm set up as a standard for everyone under any and every circumstance."[2]

The moral theologian works, therefore, on two levels. In the first place as priest and teacher he must lead and direct souls towards the full perfection of Christian life in all its breadth and depth. This is the approach of Haring,[3] Gilleman,[4] and others.[5] translated from the second French edition by William F. Ryan, S.J., On the other hand in the practical realm of conscience, especially in the confessional, as teacher, physician and judge, he will very often be dealing with the hardened sinner, with the individual who occasionally falls into grave sin. Often he will meet the person who accepts the "wisdom" of this world. In such circumstances he will speak in terms of the minimum and receive a response which is a far cry from that complete dedication and surrender of the soul striving for union with God.[6] The new approach to Moral Theology does not reject this important role of the priest's office, but strives to keep both levels in due proportion and perspective. The regime which the physician lays down for his patient recovering from a coronary occlusion is not a suitable

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[1]Romans XIV, 22, 23.

[2]Bernard Haring, C.SS.R., *The Law of Christ, Moral Theology for Priests and Laity*, translated by Edwin C. Kaiser, C.PP.S., S.T.D., Vol. I. Newman Press, Westminster, Maryland, 1961, Foreword X.

[3]O.C.

[4]Gerard Gilleman, S.J., *The Primacy of Charity in Moral Theology*, translated from the second French edition by William F. Ryan, S.J., and Andre Vachon, S.J., Burns and Oates, London, 1959.

[5]See John C. Ford, S.J., and Gerald Kelly, S.J., *Contemporary Moral Theology*, Vol. I, Mercier Press Ltd., Cork, 1958, pp. 42-103.

[6]See I Corinthians XIII.

one for the normal healthy individual. Likewise, the conclusions of the casuist in particular cases do not represent the full Christian life and are not meant to do so.

CHRISTIAN MARRIAGE

The dual role of the priest in his approach to Christian Marriage is very evident. Most people work out their salvation in the married state. Marriage must be presented in its true perspective, as a vocation, as a Sacrament, as the effective means of attaining sanctity. The Christian philosophy of marriage is nothing special or distinct in itself; it *is* the Christian life lived in the state of wedlock. Young people must be shown that prudence is to be exercised in the choice of a partner, that a wise economic preparation has to be made for marriage. The nature and meaning of marriage must be emphasised and the physical aspect presented as the culminating expression of the love and unity of husband and wife, a union of the whole being, of will, mind and heart. Young people, influenced and dominated by many overt and hidden contrary forces, can only be convinced through their faith and committal to Christ that abstinence in marriage, either permanent or periodic, is the only way to avoid conception and at the same time strengthen their love. Papal pronouncements from the encyclical of Pius XI on *Christian Marriage* to the present day have reiterated these principles.[7] Pius XII indicated his preoccupation with the attack on marriage and again stated that: "Marriage . . . is not ordered by the Creator towards personal perfection of the husband and wife as its primary end but to the procreation and education of a new life. The other ends of marriage, although part of nature's plan, are not of the same importance as the first."[8] In the same address the Pope deplored modern hedonism, "pouring over the world, threatening to engulf every aspect of married life in a rising tide of hedonistic thoughts, desires and acts, not without serious

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[7]*Casti Connubii, A.A.S.*, XXII (1930) 539-592, 604.

[8]Address of Pius XII to Members of the Congress of the Italian Association of Catholic Midwives, 29 October, 1951. *A.A.S.*, XLIII (1951) 848, 849.

danger and grave harm to the primary duty of married persons."[9]

Despite these exalted teachings the priest knows only too well the problems of conscience that arise. The doctor in the course of his work knows the problem for parents as one pregnancy follows closely upon another. Some go so far as to claim that the Christian ethic in terms of marriage is impossible. In view of the current interest throughout the world in Family Planning and Birth Prevention[10] it is necessary to uphold and defend Catholic moral teachings. Because of the fact that interest is still being stimulated by popular publications[11] in oral contraception and because of particular enquiries, it is felt that further observations on this question will be of help to clergy and other interested people.

The present discussion, except where otherwise stated, will be restricted to anovulants, Steroid Hormones.[12]

RELEVANT SOURCES

Contraception, abortion, foeticide are condemned. Pope Pius XII in his address to the Congress of the Italian Association of Catholic Midwives stated:

"In his Encyclical *Casti Connubii* of 31st December, 1930, Our predecessor, Pius XI of happy memory, solemnly restated the basic law of the conjugal act and conjugal relations: 'Every attempt on the part of the married couple during the conjugal act or during the development of its natural consequences to deprive it of its inherent power and to hinder the procreation of a new life is immoral. No "indication" or need can change an action that is intrinsically immoral into an action that is moral and lawful' (A.A.S. XXII (1930), p. 599 seq.). This prescription

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[9]Ibid., p. 852. See J. M. Perrin, O.P., *Christian Perfection and Married Life*, translated by P. D. Gilbert, Newman Press, Westminster, Maryland, 1958.

See Paul M. Quay, S.J., "Contraception and Conjugal Love." *Theological Studies*. Theological Studies Incorporated, for the Theological Faculties of the Society of Jesus in the United States, Vol. 22 (1961) pp. 18-40.

[10]See Declaration de l'Asemblée des Cardinaux et Archeveques de France, "La Limitation des Naissances," *La Documentation Catholique*, Maison de la Bonne Presse, Paris, Vol. LVIII. (19 Mars, 1961) pp. 371-373.

See "Family Planning," *The Practitioner* (Aug. 1960). London.

[11]See "Amazing Birth Control Pills," *People*, Sun Gravure Pty. Ltd., Rosebery, N.S.W., Vol. 12, No. 8, June 7, 1961, pp. 6-10. Vol. 12, No. 9, June 21, 1961, pp. 6-10.

[12]"Oral Contraceptives," *Practitioner*, O.C., p. 159.

holds good today just as much as it did yesterday. It will hold tomorrow and always, for it is not a mere precept of human right but the expression of a natural and divine law. May our words be a sure rule for every case in which your profession and apostolate demand of you clarity, firmness and determination."[13]

The use of anovulants is sometimes lawful, a distinction is to be made between a direct and an indirect sterilisation:

"Is it lawful to prevent ovulation by means of pills as a remedy for disorders of the uterus or of the organism, since this medication, in hindering ovulation, also renders conception impossible? Is it permitted for a married woman who, in spite of this temporary sterility, desires to have relations with her husband? The answer depends on the intention of the person. If the woman takes this medication, not with the intention of preventing conception, but solely, on advice of her physician, as a necessary remedy because of a malady of the uterus or organism, she causes an *indirect* sterilisation, which is permitted according to the general principle of actions with a double effect. But one causes a *direct* and hence an illicit sterilisation when one prevents ovulation for the purpose of saving the uterus or organism from the consequences of a pregnancy which it is not able to support. Certain moralists maintain that it is permitted to take these medicaments with this end, but mistakenly. One must equally reject the opinion of some physicians and moralists in permitting their use when a medical indication makes an immediate conception undesirable, or in other similar cases which it would not be possible to mention here; in these cases, the use of the medicaments has as an end to prevent conception by inhibiting ovulation; therefore, it is a case of direct sterilisation."[14]

Direct sterilisation, whether permanent or temporary, is forbidden by the natural law.

The Holy Office replied 24th February, 1941, to the following question, "Is sterilisation, either perpetual or temporary, whether of man or woman, lawful?" in the following terms:

"In the negative and indeed it is forbidden by the law of

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[13]*A.A.S.*, XLIII (1951) 843.

[14]Address to the Seventh International Convention of the International Society of Hematology. 12th September, 1958, *A.A.S.* L (1958) 735.

nature and as regards eugenic sterilisation has already been condemned by this Sacred Congregation, 21st March, 1931."[15]

FUNDAMENTAL PRINCIPLES

i. *Principle of Totality*

In reference to the human body, an organic whole, this principle may be summarised by saying that a part can be sacrificed for the good of the whole. This principle cannot be invoked by the State with regard to its citizens, because the citizens do not make up an organic entity. The State, therefore, has no right to sacrifice some of its members, for example, in experiments to further medical science. The human hand, severed from the body, is simply a dead mass of flesh, bone and tissue; as such it has no meaning. As part of a living organism, however, it does possess a meaning and purpose. It exists in and for the whole. St. Thomas spoke of this principle:

"Since a member is part of the whole human body, it is for the sake of the whole, as the imperfect for the perfect. Hence a member of the human body is to be disposed of according as it is expedient for the human body. Now a member of the human body is of itself useful to the good of the whole body, yet, accidentally it may happen to be harmful, as when a decayed member is a source of corruption to the whole body. Accordingly so long as a member is healthy and retains its natural disposition, it cannot be cut off without injury to the whole body. . . . If, however, the member be decayed and therefore a source of corruption to the whole body, then it is lawful with the consent of the owner of the member, to cut away the member for the welfare of the whole body, since each one is entrusted with his whole welfare. The same applies if it be done with the consent of the person whose business it is to care for the welfare of the person who has a decayed member."[16]

This principle includes not only a diseased member, the example of St. Thomas, but also a healthy member which in given circumstances represents a threat to the well-being of the individual. One can think of the bushman whose hand is caught in the entrance to a nest of wild bees, because his horse, on whose

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[15] *A.A.S.* XXXII (1940) 118.

[16] Summa Theologica IIa., IIae, Q65. Art. I.

back he was standing, has moved from under him. If he remains suspended in this way, he will die of exposure, or he can amputate his hand at the wrist. Another example would be that of the case of a despot who would demand that a man donate a kidney for medical research or suffer death. Pope Pius XII referred to this principle on different occasions[17] and 8th October, 1953 he explicitly dealt with the case of the removal of a healthy organ for the good of the whole:

"The decisive point here is not that the organ which is removed or rendered inoperative be itself diseased but that its preservation or its functioning entails directly or indirectly a serious threat to the whole body. It can also happen that the removal of a healthy organ and the suppression of its normal function may remove from a disease, cancer for example, its area for development or, in any case, essentially alter its conditions of existence. If no other remedy is available, surgical intervention is permissible in both cases."[18]

It is clear from the above that suppression of function as well as removal is covered by this principle.

With regard to the reproductive organs, however, the application of the principle of totality is restricted. These organs exist not for the good of the individual but for the good of the race. Consequently a direct sterilisation is never permissible, but only an indirect sterilisation.

ii. *Direct and Indirect Sterilisation.*

The concept of what constitutes a *direct* sterilisation is clearly defined. In the address to the International Convention of the International Society of Hematology, already referred to, Pope Pius XII defined it as, "that which aims at rendering procreation impossible, either as a means to an end or an end in itself."[19] Earlier in the address to the Association of Midwives, 29th October, 1951, the same principle had been enunciated:

"Direct sterilisation—that is—the sterilisation which aims either as a means or end in itself, to render child-bearing

[17]Address First International Congress of Histopathology of the Nervous System, 13th Sept., 1952. *A.A.S.* XLIV (1952) 782.

[18]*A.A.S.* XLV (1953) 674.

[19]*A.A.S.* L (1958) 734.

impossible—is a grave violation of the moral law and therefore unlawful."[20]

In speaking of the use of anovulants direct sterilisation is described in greater detail:

"One causes a direct and hence an illicit sterilisation when one prevents ovulation for the purpose of saving the uterus or organism from the consequences of a pregnancy which it is not able to support. . . . One must equally reject the opinion of some physicians and moralists in permitting their use when a medical indication makes an immediate conception undesirable, or in other similar cases."[21]

Sterility is direct in two cases, namely, (1) when sterility is sought as an end in itself and (2) when sterility is sought as a means to an end. Hence a woman who takes the anovulants with the intention of avoiding conception, with the attitude of not wanting children, is procuring a direct sterilisation. Likewise, if the sterilisation is effected to protect a weakened heart from the additional burden of pregnancy, the sterility is directly desired and remains direct. On the other hand, for example, if a competent doctor judges that the only way in which excessive bleeding can be prevented is by the suppression of ovarian function, the sterilisation is indirect and therefore licit. This example opens the way for a consideration of the principle of the double effect in relationship to the use of the anovulants.

iii. *Principle of the Double Effect.*

This principle is being considered in more detail elsewhere in this issue and it will be sufficient to consider the application of the principle to the use of the anovulants.

In the case of an indirect sterilisation, i.e., in the presence of definite pathology, v.g., menorrhagia (excessive monthly bleeding), amenorrhea (absence or stoppage of periods), dysmenorrhea (painful menstruation), the four classical conditions for the validity of the double effect are verified.

(a) The action is good.

The *finis operis* is the taking of the course of anovulants, suppressive of ovulation, for the good of the whole body. The *finis operantis,* which is all important, is the cure of the patho-

[20] *A.A.S.* XLIII (1951) 843-844.
[21] *A.A.S.* L (1958) 735.

logical condition. As regards the taking of the course of tablets, when a pathological condition calls for it, the act is in itself good. It can, however, be vitiated by an evil intention, just as any good act can become morally evil, if done for an evil purpose. If the purpose in taking the anovulants is to induce sterility then the action is immoral. On the other hand, when the purpose is to cure a pathological state, the action is good because of the principle of totality and the sterility is not sought as an end in itself or as a means to an end. It would appear, against the opinion expressed in the previous article,[22] that the anovulation is directly intended in such therapy.

(b) The good effect must not be achieved through the evil effect.

The sterility is indirect. If in the presence of definite pathology, weakness of the heart, renal insufficiency, the doctor or patient directly intends sterility in order to protect the organism from the danger and stress of pregnancy, the good effect is being achieved through the evil, the sterility. In the case of excessive chronic bleeding the good effect, the arresting of haemorrhage, is intended and this very condition justifies the intervention and suppression of function. The sterility is an inevitable, concomitant effect which is permitted but not intended.

The fact of indirect sterility is more evident in another case. Suppose, in competent medical opinion, the destruction of apparently healthy ovaries is necessary or will possibly be helpful in preventing the extension of cancer of the breast. As has been indicated earlier even a healthy member can be sacrificed for the good of the whole. The primary and direct purpose of the removal or destruction of the ovaries is the alleviation or preventing extension of the cancerous condition. Sterility results but is not direct as defined. It is the result of the treatment, foreseen but not directly intended.

(c) The evil must not be intended.

The sterilisation, as already explained, is not intended but merely permitted in the lawful use of anovulants.

(d) There must be a proportionate cause to allow the evil of sterilisation.

Good, in order that it be attributed to anyone, must be intended, but evil, even though not intended, must be avoided

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[22]Nicholas Crotty, C.P., "Hormonal Control of Fertility," *A.C.R.* (1961), p. 109.

in so far as is possible.[23] Obviously, in the case of bilateral oopherectomy (removal of both ovaries) the need of the patient must be urgent and grave and the procedure should be the last resort. If, because of chronic and severe menorrhagia or dysmenorrhea, a doctor decides that the only effective remedy will be total destruction of ovarian function by deep ray treatment, he is carrying out a radical and permanent procedure. The need and condition of the patient will have to be in proportion to the very serious results, including sterility, of this procedure.

When dealing with the temporary sterility induced by the short term use of anovulants the results are not so serious and consequently the treatment will be justified for less serious pathological indications. Some doctors claim that dysmenorrhea can be effectively treated with stilboestrol. However, this would appear to be a matter for the doctor himself.

II

USE OF ANOVULANTS DURING LACTATION

The medical picture of the post-partum period can be summed up in the following way. Lactation is associated with amenorrhea over varying periods of time. In some women menstruation is delayed until weaning, while in others it may recur despite continued suckling, particularly if the amount of milk is deficient. Anovular periods can occur. Ovulation is usually, but not invariably inhibited during the period of amenorrhea and may sometimes remain absent for several months after the appearance of cyclic uterine bleeding.[24] This opinion written some years ago, despite the very great advances in endocrinology, is reflected in the practical opinions of doctors today. Lactation lowers the possibility of conception, but in a given case does not exclude it. Doctors instance cases of births at eleven months intervals even though breast feeding has taken place. The incidence of such births increases as the time after birth lengthens. In our circumstances it does not seem possible, after consulting various doctors, to be dogmatic with regard to the time of ovulation after child-birth.

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[23]Aertnys-C. Damen, C.SS.R., *Theologia Moralis*, ed XVII quam paravit J. Visser, C.SS.R., 2 vols., Marietti, 1956, Vol. I, 58.

[24]See Jacob Hoffman, A.B., M.D., *Female Endocrinology including Sections of the Male*, W. B. Saunders Company, Philadelphia and London, 1946, p. 149.

As was pointed out by Father Crotty[25] the possibility of an anovular period in the nursing mother has been raised. The suggestion is that, perhaps, an early onset of ovulation represents a breakdown in nature's mechanism. If this be established, then the use of the anovulants would be lawful in order to bring about what nature wants, namely, suppression of ovulation in this period.

Obviously the question of fact is most important here and the answer will depend very much on the information forthcoming from the medical world. Up to date, despite great advances in bio-chemistry and endocrinology, there appears to be little certain information concerning the relationship between lactation and ovulation (if any) and the time of the beginnings of ovulation in the post-partum period.

The reasons for postulating no ovulation in this period can be briefly presented:

(1) Just as in the ordinary female cycle there is a non-fertile (or low fertility) period, so it would seem reasonable to expect a period of respite and recuperation after giving birth.

(2) Dr. Hoffman stated: "It is possible that suppression of the sex cycle during lactation is due to the fact that nursing strains the hormonal resources of the anterior pituitary gland, which supports both milk secretion and gonadal function. It is conceivable that the hypophysis, which is called upon to produce its lactogenic hormone and other essential metabolic principles required for milk secretion, is incapable of simultaneously supporting gonadal function. When weaning occurs or milk secretion diminishes despite continued suckling and the breast "goes dry" the hypophysis is relieved of its burden of maintaining lactation and can then again divert its energies in the direction of the gonadal sphere."[26]

(3) Another medical argument is that a rise in the oestrogenic hormones in a female during breast feeding tends to suppress lactation. It may be therefore that ovulation, with its consequent production of oestrogen, is abnormal for the average woman and detrimental to her subsequent breast feeding.

(4) It is argued that among primitive peoples births occur at regular intervals. On enquiry from the Very Rev. Father E. Worms, S.A.C., an authority on the Australian Aborigines, it

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[25]O.C., p. 111.
[26]O.C., p. 150.

was learned that in the Beagle Bay Mission over a period of sixty years the frequency of births is one child about every two years. This is again verified in the case of at least one tribe in the interior having no contact with white people. A Protestant missionary wrote: "These aboriginal infants are nursed by their mothers until upwards of three years of age."[27] Father Worms mentioned that because the mother cannot, in her kindness, refuse an older child she sometimes attempts to suckle two children.

(5) Two theologians, at least, have postulated the lawfulness of taking anovulants in the lactation period.[28]

Would these arguments be sufficient to enable a person to form a practical conscience permitting the use of anovulants in the lactation period? The two theologians who admit the use of the anovulants seem to accept as established the fact that an anovular period of time arises naturally after childbirth. In point of fact healthy nursing mothers do conceive within a relatively short time of the previous birth. It is difficult to see that this, at least in some cases, is pathological. Again, man adapts to changes and surroundings very easily and it is difficult to see that our modern way of life is going to have an adverse effect on the generative functions of the mother. Cycles vary in individual women and it is rather to be expected, in view of this variation, that there would be no uniformity in the resumption of ovulation after pregnancy. In the present state of knowledge, how will the onset of ovulation be known?

The traditional teaching that the only way to avoid children in marriage is by abstinence demands a great deal. The Catholic conscience is rather shaken when the possibility of the use of anovulants in the lactation period is mentioned. It would seem that the same rule and practice is to be followed here. Even for a probabilist the arguments brought forward by the two writers do not give that practical moral certainty which is sufficient for acting.

Rev. Father M. Thieffry, S.J., points out that the medical

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[27]Rev. T. T. Webb, Chairman of the Methodist Mission to the Aboriginals of North Australia, *Spears to Spades*, Sydney, 1938, p. 32.

[28]See L. Janssens. "L'inhibition de l'ovulation est elle moralement licite?" *Ephemerides Theologicae Lovanienses*, Vol. XXXIV (1958), pp. 359, 360.

See D. O'Callaghan, "Fertility Control by Hormonal Medication," Irish Theological Quarterly. Vol. XXVII (1960), pp. 13, 14.

opinion on which Canon Janssens based his original opinion was later modified.[29] He himself finds it impossible, in the present state of knowledge, to judge in favour of the practice.[30]

With regard to the medical opinion of Dr. Hoffman it must be noted that at that early date (1946) his language is restrained, for example: "It is possible that suppression of the sex cycle . . . It is conceivable that the hypophysis. . . ."[31]

In the field of Biochemistry much work is being done in the study of lactogenesis. Milk flow does not arise until after parturition. Nevertheless in the second half of pregnancy there are secretory changes in the mammary gland.[32] It would seem that prolactin alone does not initiate the flow, but that the pituitary adrenal mechanism is also involved.[33] Perhaps this is an indication that the hypophysis alone does not carry the burden of maintaining the milk supply, as Dr. Hoffman suggested. Dr. Folley states: "It is not certain whether the constellation of pituitary hormones responsible for maintenance of established milk secretion is identical with that concerned with its initiation."[34] It is evident from these quotations that much remains to be known about lactogenesis.

It has been suggested that a rise in the oestrogenic hormones during breast feeding tends to suppress secretion of milk. In fact oestrogenic preparations are used to do this where necessary.[35] In reference to the theory that oestrogen is responsible for suppression of lactation Dr. Folley suggests, after experiments especially on goats and cows, a "double threshold effect." Oestrogen, in lower quantities, stimulates milk supply and in higher it inhibits.[36] In his theory of the initiation of milk supply he writes: "The new theory embodies the following postulates . . . (3) 'Lactogenic' doses of oestrogen may be deprived of their lactogenic action by suitable doses of progesterone, the

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[29]"Sterilisation Hormonale et Morale Chretienne, *Nouvelle Revue Théologique,* Louvain, Vol. 83 (1961), p. 153.

[30]O.C., p. 157.

[31]See above p.

[32]See S. J. Folley, D.Sc., Ph.D., F.R.S., *Physiology & Biochemistry of Lactation.* Oliver & Boyd, Edinburgh, London, First English Edition, 1956. pp.25-29.

[33]Ibid. pp. 24. 25.

[34]Ibid. p. 46.

[35]Schering *Basic Sex Hormone Therapy,* Schering Pty. Ltd., Sydney (no date), p. 79.

[36]O.C., p. 34.

combination then acting as a potent inhibitor of lactation. This is the inhibiting influence that operates normally in pregnancy. (4) The relative fall in the ratio of progesterone to oestrogen at parturition, as demonstrated for the mouse by Atkinson and Leathem (1946), removes the inhibition which is replaced by the positive "lactogenic" effect of oestrogen acting unopposed.[37] The situation is, therefore, much more complex in fact and the conclusion that a high level of oestrogen means that ovulation should not take place does not necessarily follow."

Dr. Folley, too, mentions that there are some doubts as to whether the ability to inhibit lactation is a direct effect of oestrogen. He writes: "Oestrogens have long been regarded as possessing the power of inhibiting lactation, a concept upon which Nelson founded his theory of the mechanism of lactation initiation and which also motivated the widespread clinical usage of oestrogens for preventing or inhibiting lactation in the puerperium. However, some workers have expressed doubts whether the ability to inhibit lactation is a direct and specific property of oestrogen, at least under pysiological conditions. . . . As regards the prevention or termination of lactation in women the decisive inhibitory factor has been held to be the removal of the suckling stimulus, the undoubted beneficial effects of the oestrogen which is often administered being ascribed to its ability to alleviate painful breast 'engorgement'."[38]

The argument drawn from the Australian Aborigines is not conclusive. The figures represent a broad assessment and would require further investigation. There is some evidence to show that an unwanted infant is killed shortly after birth, one reason given is the presence of an unweaned infant.[39]

It would, therefore, appear that the original judgment passed against the opinion in favour of the use of anovulants in the lactation period must stand.

III

DELAYING OF MENSTRUATION

This procedure is concerned with the question of delaying

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[37]O.C., p. 43.

[38]O.C., pp. 36. 37.

[39]"Aborigines, Domestic and Economic Life," *Australian Encyclopaedia*, 10 vols., Angus and Robertson, Sydney, London, Melbourne, 1958, Vol. I, p. 31.

the onset of a monthly period (menstruation) for a particular reason, for example, a social event, an examination, an athletic contest.

i. Postponement.

Theoretically, any procedure which does not suppress ovulation in a healthy female but simply delays the menstrual discharge after ovulation by sustaining the status quo in the hormonal balance would seem to be permissible for a reasonable cause. Whilst man is not the proprietor of his body and its functions he is a user. Pope Pius XII stated: "Because man is a user and not a proprietor he does not have unlimited power to destroy or mutilate his body."[40] In the presence of a reasonable cause this procedure would come under the heading of legitimate use.

The usual medical method is to commence treatment with stilboestrol or ethinyloestradiol about thirteen or fourteen days before the expected onset of the next period and to continue treatment until the event is over. It is not within our competence to judge about the efficacy of such treatment and its freedom from unsatisfactory side effects.[41] It is claimed that there is virtually no nausea or complication. Ovulation usually takes place in the normal cycle about the fourteenth day[42] and this procedure does not interfere with it. The attempt is to extend the post ovulation situation.

It is interesting to learn what the medical reaction is with regard to this procedure in reference to a forthcoming marriage. A doctor states that he has a patient, aged twenty-one, who is to be married early in October. Her periods normally last five days and occur every five weeks, with occasionally an interval of six weeks. If the pattern is regular she should have a period on 28th September. She is anxious to postpone menstruation over the wedding. After replying with details of treatment Dr. W. R. Winterton continues: "In the case mentioned it would seem safer to take the chance that the period will come on the earlier date than risk the possibility of nausea and a flooding on the day of the wedding."[43]

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[40]*A.A.S.* XLIV (1952) 782.

[42]See Schering, O.C., p. 39, alternative shorter treatment p. 60 *"Statistical Methods of Determining Ovulation in Women,"* quoted *Theol. Studies.* Vol. 20 (1959) p. 628.

[43]"Notes and Queries," *Practitioner,* O.C., p. 243.

ii. Suppression of Ovulation.

It is well known that an anovular period is less distressing than an ovular period. Could the doctor, therefore, play safe and suppress ovulation? In the absence of any abnormality, such as excessive loss, severe pain, the procedure of direct sterilisation is not permissible. If, however, there are indications of abnormality the doctor will have to make his own mind up about which would be the best treatment. If he decides to suppress ovulation in the presence of such indications, realizing that this is a temporary sterilisation and assessing the justifying cause in this light, the sterilisation is *indirect*.

CONCLUSION

Obviously in the case of a wife, whose husband is due home from abroad for a few weeks and who has medical reasons for avoiding conception and pregnancy, resort to the anovulants is not permissible. The sterilisation and contraception are direct. This article, in view of Father Crotty's earlier one,[44] has only been concerned with certain aspects of the question.

At the time of writing a popular magazine has given prominence to an "Australian Pill"[45] which is an anti-oestrogene. The theory is that normal oestrogen function is blocked and the fertilised ovum does not implant in the uterus. There is no question here of sterilising but of a direct attack on the fertilised ovum, namely, foeticide.[46]

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[44] *A.C.R.* O.C., pp. 102, 113.

[45] *People*, l.c., Vol. 12 n. 9 (21st June, 1961), pp. 6-10.

[46] See John Marshall, M.D., F.R.C.P. (Ed.), M.R.C.P. (Lond.), D.P.M., *The Ethics of Medical Practice*, Darton, Longman and Todd, London, 1960. p. 85.

Actual Grace—Personal Attraction

Pelagius must really bear the blame for the fact that the main text for actual grace became Jo. 15, 5: "Without me you can do nothing." Against the Pelagians, of course, the absolute necessity of grace had to be strongly defended, but it was not altogether fortunate that actual grace (all grace in fact) was thenceforth spoken of, almost exclusively, as a power to do things. In fact the key-text for an understanding of the nature and function of actual grace is another sentence of Christ, recorded by St. John: "Nobody comes to me without being attracted towards me by the Father."[1] We have seen[2] that revelation is God's revealing of himself in his own personal life, and inviting man to enter into relations of personal friendship with him. Faith is man's "learning to recognise the love of God in our regard and making it our belief,"[3] accepting its demands, making it the supreme love that rules our lives.

If we remember this we shall see that some theological problems need to be examined from a slightly different angle: v.g., the problems of the relation of faith and reason, the necessity of grace before justificaton, the exact role of actual grace at all the stages of a man's journey from infidelity to the vision of God. "The living cycle of grace unrolls along a personal line."[4] Before treating of the various movements in the cycle of grace, let us consider some points from the psychology of the human person: the steps in the development of his 'personality.' The main steps are in meeting with, recognising, and responding to the demands of others:

(1) The child. For him, self is the centre of his existence; others are seen and regarded only as ministers to his needs, satisfying his wants.

(2) The next step is his consciousness of others as individual "centres in themselves," consciousness of them as persons with their personal demands, and rights, and his duties towards them as

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[1]Jo. 6, 44.
[2]Cf. Article "Grace and Person," A.C.R., March, 1961.
[3]I Jo. 4, 16.
[4]Alfaro, S.J., "Persona y Gracia," Gregorianum, XLI;1 (1960) p. 5ff.

such. The acceptance of these personal demands of others is the first real step in the development of his personality. There are demands of duty, which he is constrained to accept, and demands of love, which he is urged to accept out of love and unselfishness. In good education, these two are represented to him as one, the demands of duty to be embraced out of love and generosity.

(3) The next step takes him outside the family circle; he becomes conscious of his relative freedom and independence, his liberty to enter into personal relationships with others, according to his free choice: not just accepting the friendships of the family. He also becomes aware of his liberty to accept the rights of others or to reject them, to assert his ego, disregarding the claims of others as persons.

(4) Marriage is the definitive entering into exclusive personal relationships with another, transcending self by giving oneself to another; making the centre which regulates life a common one: common to husband and wife, and children, all of whom are persons whose needs and welfare are placed first in one's conscious living. (The equivalent 'transcending of self' is often found in devotion to one's parents, the needy, "others" in all its possibilities.)

(5) Even in the family there will be a consciousness of "the human enterprise," a thoughtfulness of the needs and claims of other persons, and not a closed and selfish family circle.

(6) According as these interpersonal relationships open a man's mind and heart to the demands (of love or duty) towards others, he achieves his fulness as a human personality: in proportion to his self-forgetfulness. If he remains closed up in his own egoism; or if, in his relations with others, he is always self-seeking and self-assertive, he fails to reach any natural perfection of personality, or any 'maturity' as psychologists express it. He really finds his own good by striving for the good of others, respecting their demands as the persons they are. All this, in the natural order.

(As an interlude deserving of much thought, and pertinent to later thoughts on grace, we might remember that the doctrine of the Trinity is that in God there are three perfect 'personalities.' In the perfection of the Godhead, the perfect Person is a "subsisting relation," which is not merely a speculative abstraction, but this "unselfishness" and "for-Another-ness" in its

perfection; a divine Person is such only because of his relation to another. What we regard as the perfection of the human personality, is, when applied analogously to the divine, the perfect Person.)

(7) The next step along the same line is man's meeting with a Personal God with His personal demands—again of duty, and of love, with the two seen truly only when seen as coinciding.

This last step is from "the natural" to the "supernatural," and for its possibility it demands the help of grace. But it is in perfect harmony with all man's development as a human person; therefore all "his natural development" is in view of this last step which was the first in the order of God's intention in his creating and fashioning the human person. Grace, which is the bridge over the gap between steps 6 and 7, can, of course, in point of time come anywhere. In the field of personal experience, the passing over the bridge would be the most peaceful and fitting thing in the world, not even perceived as a transcending of the natural, if we did not feel the effects of original sin. We who are baptized feel the force of sin as something which tends to drag us down from our personal union with God to the field of natural selfishness. Those who, as adults, face the personal step of conversion will see the depth of the separating gap according as, in one form or another, they have become attached to self, or formed personal, hindering attachments. For all of them, the transition will follow a path parallel to that of any passing beyond the limits of one's individual self-contained world: attraction, yet aversion, wanting to have, and yet fearing to lose, wanting to live, yet not wanting to die.[5] The transition can take place in two ways:

(a) Perception of the demands of a person who has rights, and who will punish for their non-observance; acceptance of these demands from a sense of duty, or from a fear of punishment: "unless you do penance, you will all likewise perish."

(b) Perception and acceptance of the appeal of a person who loves.

Both are free responses; the first is far from the maturity of faith, for it is parallel to the early responses of the child in the natural order. It is the fear which is cast out by perfect

[5]Cf. Mouroux, "The Christian Experience," Sheed & Ward, London, 1954, p. 251ff.

love. In both we are aware of and respond to the demands of a person above us (which the protestants who denied the value of attrition failed to see), and in both cases there is a consent to the demands of God as our personal good.

Grace perfects nature, or, better, perfects the human person, leading him to a further perfection along the same line that nature brings him. The last step is a continuation in the same direction, and all that goes before is ultimately a seeking of the personal God who, as St. Augustine said, "is loved, knowingly, or unknowingly, by all things capable of loving." But the last step is beyond the human person unless he is drawn further by the Divine Persons themselves (the attractio personalis which is the best expression of what actual grace is). This drawing demands the self-revelation of God as personal, who approaches us as a friend, and desires our personal response. This last step in the line of our personal self-perfecting is thus:

(a) Harmonious with and perfective of all our natural tending—the more so since the Incarnation means that all our human response towards Christ becomes 'supernatural' as soon as we recognise and accept His Person.

(b) Like all responses to other persons, it is self-forgetting and self-denying, while at the same time, self-perfecting.

(c) It is an assimilation to and a sharing in the "personal life" of God, which is completely "for-Another-ness."

(d) It reaches its fullest possible perfection in the ecstasy (exstasis) of the beatific vision which, actively is the complete giving of self (totally forgetful of self) to the Divine Persons; and, passively, the allowing ourselves to be completely possessed by another's love.

Now, considering actual grace in relation to the personal progress of a man towards God gives us some understanding of many truths which we have always accepted, but of which we do not get much understanding from the exclusively speculative approach.

PRIOR TO JUSTIFICATION

Why can't they see that it is true? This is a question good lay-people often ask. Ultimately we have to reply that faith is a gift of God, and leave it at that. In our theology of faith, one of the questions which really troubled us was this: The Church teaches that human reason can prove that God exists, and can reveal, and must tell the truth. Reason can also prove

the fact of revelation. Why then can not reason, which works out all this, assent to the truth of what God reveals? The reply given is that faith must be supernatural, and therefore grace is needed. This is true, but it does not tell us what grace does. Recently a very learned tome of 806 pages was published giving various attempted solutions to this problem.[6]

But it is more than a question of seeing the force of arguments; it is not merely a question of assenting to truth. Faith passes into the personal order: "I accept this truth with all the personal applications it has for me—I surrender to the personal call of God." "What characterizes most clearly this 'new man' . . . is the loss of his own autonomy."[7] A human parallel is a decision to marry. Normally speaking, all the intellectual reasoning in the world will not get a man to relinquish his own autonomy. The effective—and necessary—help to that is his experiencing a personal attraction towards someone else. If a girl is attached to her career with an opera company, and attached also to the leading tenor of that company, you will be wasting your time trying to prove to her that it would be better for her to marry someone else whom she barely knows. To do that, she must experience a personal attraction towards the third person, strong enough to make her give up her other personal attachments. The application to faith should be simple enough. Actual graces, as we all learned, are "illuminations of the mind and inspirations of the will": not mainly in the line of seeing that arguments prove something, nor that we *ought* to do something, but first of all, and necessarily, as St. Thomas says, "the instinct of the divine operation moving a man's *heart* to believe,"[8] a being drawn to Christ, a personal attraction. Faith is a vocation, a being called and responding. Now, in any vocation—to priesthood or religious life—it is not enough to see that the priesthood, v.g., is a good thing, or even that I *ought* to be a priest; there is that mysterious attraction which touches my heart, which is the grace of vocation. Speculatively, of course, it could be analysed into illumination and inspiration. But it is lived as an experienced personal attraction.

The grace of vocation to the faith is the same sort of thing.

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[6]Aubert, "Le Probleme de l'Acte de Foi"; Warny, Louvain, 1958.
[7]Spicq, O.P. "Vie Morale et Trinite Sainte selon St. Paul," Ed. du Cerf, Paris, 1957, p. 40.
[8]In Jo. VI, lect. 5, n.3.

Unless that attraction of the heart be given by God, since it is 'natural' to cling to one's own personal autonomy, man will not let himself see the force of the arguments which exist. "You do not come to me because you do not will to believe" will always hold good. The "not willing" can be caused by any sort of personal attachment: to one's own egoism, or selfishness, or anything we fear we may have to renounce if we respond to the drawing of Christ.

Actual grace is as simple as that: it is the personal attraction of the divine Persons drawing the heart of a man. It is supernatural: it comes from God as His free gift, and man has no right to it, but it is in perfect harmony with the deepest personal longings of his being. Man can not take the first step towards personal friendship with God, as was insisted against the Semi-Pelagians. It is evident that this is so, in the personal context. In explaining the doctrine, there does not seem to be any necessity —nor any enlightenment for the ordinary layman—in saying that the acts of preparing oneself for justification need an elevating grace if they are to have some proportion with the justification to be given. Man's necessary disposing himself for justification is seen as the progressive detachment from his own independence and egoism to allow his mind and will to be shaped by God's grace towards the likeness that must exist if there is to be any true friendship between him and God.

GRATIA ELEVANS GRATIA SANANS

It is the general opinion of theologians that the healing and elevating aspects of actual grace are really two different functions, or aspects, of the same sort of grace. Actual grace, seen as this 'personal attraction,' appears as obviously elevating, because it lifts man above his own closed circle of selfish interests. Any real human personal love of friendship does that. And when it is a response to the personal love of God, it lifts him into the sphere of the divine. Such a personal attraction to God must also be a "healing" grace. How in fact can man be healed from the effects of sin except by being drawn towards God for whom he was made? For sin is an asserting of self, making "what I want," "my own will and preferences," the deciding norm of activity even should it conflict with the will of God. It is closing one's soul to the demands of God's love, shutting ourselves up in the closed circle of our own egoism. Therefore, no grace can

heal our nature from sin and the effects of sin, unless it opens our souls to the personal demands of God, unless it elevates us to a personal relationship with God, drawing us to forsake our egoistic self-centredness by drawing us to surrender to the demands of a personal God.

If you think of grace as a transient help elevating his faculties, enabling him to perform acts of higher worth, you must of necessity think of man as falling back to his old level as soon as the passing help passes. But if you think of it as a being drawn towards a personal relationship with God, you can understand how, drawn by various attractions in different ways, he can approach, recoil, vacillate and yet gradually draw nearer to Christ.

FREEDOM UNDER GRACE

How can man be free, if he *needs* grace before he can make any move towards justification? He can not move unless God gives him the first movement of grace, yet if God moves him, does he still freely move himself? There is little need to say how much this problem agitated the minds of speculative theologians. Yet, in the concrete sphere of real human action is it such a problem? Let's take a human parallel again. Does a man fall in love with a tree, or a statue? It is an impossibility—to fall in love it is absolutely necessary for a man to be personally attracted by another person, perceived and recognised as a person. A man can not fall in love unless he is moved by this personal attraction—or better, by the person who attracts him; yet the splendour of human love is that it is free—a freely-willed and total self-giving to another person. You may, if you wish, speculate as to how the necessary movement still leaves him free. But in the order of life, men will go their way and freely fall in love, which they could not do unless they were first drawn to another person.

If grace is a personal drawing of man's heart to God, it also is a necessity which yet leaves him free. This is so obvious that one wonders why it presented such a problem, or rather one sees that speculation about living realities must not be too far removed from life. Grace may remain a mystery, but it is the mystery of human love. In this case the love is for divine Persons from whom the attraction comes as a necessary "supernatural" grace.

AFTER JUSTIFICATION

A question which always puzzles the student of theology

is this. If actual grace is needed to elevate man's faculties before justification, what is the need and purpose of actual grace after his faculties are permanently elevated by grace and the virtues? Examples of boats with sails but needing the wind to move them do not move him very much. They give him the impression that grace after justification is not the same sort of grace as actual grace before justification. From the personal aspect, there is no such difficulty. (We omit the disputed point of whether actual grace is needed for every good act after justification.) Grace, we know, is needed to persevere, and special graces to grow in Christian perfection. These graces will be of exactly the same sort as before justification. We still have need of healing grace, to bind our wills closer to God, strengthening them against sinful attractions by a contrary drawing to a closer union with Himself. The need of actual grace after justification is the ordinary need of continually renewed personal contact with the person we love if our love of friendship is to endure and be constantly lived in all things. When the person we love "dwells in light inaccessible" to mere human knowledge, there will obviously be a need of supernatural light and inspiration. The grace that, in the first place, draws towards a love of friendship with another, by that very fact draws towards harmony of wills, transcending self. With God and men that harmony must eventually be absolute, in all things. In this life, growth in perfection means approximating to that absolute conformity, and this is effected by God drawing our wills to more intimate personal union.

GIFTS OF THE HOLY GHOST

The Gifts of the Holy Spirit are needed precisely because of the personal nature of the life of grace. Take your human parallels of inter-personal relationships, and you will see that a love of friendship can exist and yet be far from perfect, and even need to be perfected if it is to endure. Think of a child who wants to act according to the will of its parents whom it loves. Left to itself, it will, with all the good intentions in the world, still judge in a way not in accord with its parents' desires. For, it must judge according to its own "self-centred" norms, buying its parents useless presents, and "helping" in all sorts of hindering ways. Or take a young married couple, who, in spite of their love, will have all sorts of misunderstandings "judging others by themselves." For harmony, they must develop an understanding,

an instinctive sensing of one another's moods, preferences, desires, etc. The Gifts of the Holy Ghost (receptive potencies) are to give us that instinctive way of "sensing" the will of God (which is the result of a loving knowledge) and thus acting according to the divine norms, which so often are not our norms at all. Even with our infused powers of knowing and loving God, we so often judge His ways from the central point of self. Unless we are led and enlightened by the Spirit of God, we will be as wide of the mark in our judgments as a child unenlightened by its parents as to what is really most pleasing to them.[9]

ABSOLUTELY SUPERNATURAL

If grace is thought of as "a power to do things" which is beyond our human nature, we can think that possibly, for a higher nature than ours, the "supernatural" might be natural. An angel is a higher nature than man; could an angel do what we can not do? Some learned theologians discussed the possibility of "supernatural being," i.e., whether God could create a being of such perfection that the supernatural would be natural to it. The eventual conclusion was that grace was "absolutely supernatural," beyond the native possibilities of any creature. If we remember that the supernatural is being taken into relations of personal friendship with the Divine Persons, it is most evidently a "grace" for anyone not divine; and any discussion is pointless.

There are other questions, too, which can be much more intelligibly answered, if we remember the personal character of grace. Let us take just a few which we often meet with:

(1) "Sanctity will convert more people than learning." Why?

(2) Fraternal charity is a sign of the truth of the Christian faith. How?

(3) What reasonable motives of credibility, and certitude of the fact of revelation, do pagans in the missions (or our own country) have when they seem to assent just because of the word of the priest?

(4) How does a child, who makes an act of faith, acquire its certitude of the fact of revelation?

The text-books give answers to these questions, I know; but many have never found them wonderfully convincing: the pagan

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[9]This obviously fits in perfectly with St. Thomas' exposition of the necessity of the Gifts, I II, q.68, art. 2.

sees, in and through the priest (the child in and through its parents, and parish priest) the universal Church which is a sign of the truth of the Christian religion. Perhaps. However, let us take another look at these problems from the personal viewpoint.

INTERNAL AND EXTERNAL GRACE

Internal grace and external grace (preaching, etc.) will work in harmony. If internal actual grace is a personal attraction towards God and Christ, those external things will be most in harmony with it which bear most clearly the stamp of personal attachment to God. The pagan, or any prospective convert will see in the lives of those who influence them the reality of a personal dedication to the living God. They will see it more clearly, the more strongly it exists in the persons they know: the greater the personal sanctity of those with whom they come in contact. It does not require much learning to be able to convey to others the inescapable evidence of personal attachment—the Cure of Ars is an example of that. A well-phrased and well-reasoned proof of the fact that I should like some human person will move me far less than will some person whom I know and respect who says simply, yet with utter conviction: "He is the kindest and most wonderful person I know."

With St. Paul, and the Book of Wisdom, I shall take for granted that all men, if they allow themselves to think without prejudice, can know the existence of God. If they, then, in the lives of those they know and respect, see the unmistakable fact of a personal attachment to God—a God who, by his grace, draws them to Himself—they will be drawn externally also to their own personal meeting with God. The Church herself is a sign, as the Vatican Council taught. But I do not think her value as a sign is brought out by constructing a statistical, syllogistic argument to provoke an intellectual assent. She is a sign in that in her, and her living members, those outside experience the reality of personal contact with God. And Protestants will be brought to her only if they see her as the point of their fuller, personal contact with Christ. It is thus clear, too, why a child who comes from a home in which God was a personal reality whom he early learned to meet, will have a deeper and stronger faith than one who learned more of the "truths" of his faith but has not met with persons who lived the

personal reality of their friendship with God. From this it would obviously follow that the chief value of Catholic education is that, in our schools, the children—especially those who do not find it at home—see this personal contact with and dedication to God as a reality in the lives of those who teach them. And this must make us, who, in schools or any branch of the apostolate, are to be witnesses to Christ, reflect on the effectiveness of our witness. It is perhaps pertinent to recall that St. John records that when Christ spoke of his personal attachment to the Father, no mention made of miracles, many believed: "He who sent me is with me; he has not left me all alone, since what I do is always what pleases him. While he spoke thus, many of the Jews learned to believe in him."[10]

SALVATION OF THE INFIDEL

There is one final problem which may possibly be able to be solved along the same lines: that of the salvation of those who never hear the Gospel. How can they assent to a truth they never hear? Yet faith is an assent to truth. For St. Thomas and those of his time, it did not seem any great problem: they hear "interiorly or exteriorly."[11] But faith, as we have seen, is not just an assent to a proposition; it is a personal surrender to God. And so it has been suggested[12] that when to a man who can know the fact of God's existence from reason, there comes that personal attraction of actual grace (which must come to every man), it draws him to recognise the personal demands of God, who rewards those who seek him, to submit to them by an act of the will, and thus, meeting God as a Person whose claims he recognises and embraces, he passes into a personal, or supernatural relationship with God.

By way of conclusion, let me stress the fact that, in this article I have had no intention of minimizing the importance or necessity of the speculative theology of grace, or the intellectual justification of faith and revelation. But positively expounding these things was outside its scope. Its purpose was to indicate how grace, seen in its living, personal reality, throws light on many problems of grace. It does not solve them all, of course, for God's

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[10]Jo. 8, 29.
[11]Cf. 3 Sent. d. 23, q.3, a.2, ad 2.
[12]Cf. Mouroux, "I Believe," Chapman, London, 1959, p. 69f. Joly, "What is Faith," Faith & Fact series, Burns & Oates, London, 1958, p. 108.

ways differ from ours, and grace will remain forever a mystery. But it remains a mystery with meaning: the reality of God's personal dealings with men, and man's personal response. Even the human person must, in his depths, remain inscrutable to all but his Maker—but he is a mystery we can accept, for it is the mystery of the life we live.

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SHORT NOTICE

THE QUEST FOR GOD, by Dom Ryelandt, O.S.B. (London: Herder. 1959, 206 pp., 12/6 stg.)

The sub-title of this book is *A Study in Benedictine Spirituality*—an explanatory phrase which will attract many readers, especially those whose spiritual formation owes much to the great Irish Benedictine, Dom Marmion. The book has been translated from the French, by Dom Matthew Dillon, O.S.B., of St. Columba's Abbey, Glenstal.

We think the author is on the right lines in writing and arranging his book so that it will appeal to people living in the world as well as to religious. As Maritain predicted 30 years ago, the world is becoming almost uninhabitable for people who are trying to walk in the way of God's commandments. That is why one finds increasingly among one's friends in the world a desire to share in the treasures of the spiritual writers. We who come by these things so easily have an obligation lest "the hungry sheep look up and are not fed."

As we read the book under review we become aware that the author is making a modest attempt to arrange for seculars the teaching of Dom Marmion. It seems to us that he has achieved his aim; and this book can be highly recommended not only to religious, but also to their friends whose vocation keeps them in the world. On every page there is the wise guidance of St. Benedict to whom the author returns unceasingly: "Every disciple of the patriarch, even though he be living in the world, must have the earnest desire to supernaturalize his personal life by prayer."

We read: "There is a secret affinity between silence and prayer. It is important to cut oneself off from exterior noise, but still more important is it to achieve a silence of calm of soul." On this point many seculars envy religious their rule of silence. Recently a religious was telling her Macquarie Street surgeon that she would be able to keep silence, as the nuns did not stop to speak with one another in the corridors; they merely bowed. "Oh," said the surgeon with longing, "how wonderful; no small talk all day long!"

Dom Ryelandt devotes the last chapter in his book to an elucidation of the mystery of the Most Holy Trinity. We respectfully suggest that the most helpful part of this chapter is not the explanation of the mystery—few seculars will be able to follow it (and, for that matter, few religious). The helpful section deals with devotion to the Blessed Trinity. If we are humble and devout God will give us every now and again a ray of light worth more than any human explanation. For that reason we support the author's recommendations about the Mass, the sign of the Cross and the *Gloria Patri*.

—M.O.

Moral Theology

TRINATION ON EASTER SUNDAY

Dear Rev. Sir,

May a priest who has faculties to trinate on Sundays and Holidays celebrate three Masses on Easter Sunday, if he has already celebrated the Easter Vigil Mass which commenced at midnight or a little after?

Nesciens.

REPLY

Although the faculty to trinate means permission to celebrate three Masses during the course of one day of twenty-four hours commencng at midnight, an exception is made for the celebrant of the Easter Vigil Mass. The Instruction which accompanied the Decree restoring the Liturgical Order for Holy Week states: "Priests, who celebrate the solemn Mass of the Paschal Vigil at the proper hour, that is after the midnight between Saturday and Sunday, may also celebrate the festive Mass on Easter Sunday, and, if they have an indult, twice or three times" (n. 20). The faculty of trination is given by virtue of the decennial faculties of the Ordinaries of Australia granted by the S. Congregation of Propaganda Fide (n. 13). The only condition for the use of the faculty is that the spiritual good of a notable part of the people calls for the second and the third Mass.

FAMILY COMMUNION

Dear Rev. Sir,

On the occasion of First Communion, it is the custom in some parishes, to encourage parents to accompany their children to the altar rails and receive Holy Communion at the same time. This seems to be contrary to an Instruction issued some years ago, concerning the reception of the Sacraments. I have heard that under this system parents have been known to receive Communion, when it is publicly known that they were not in a position to do so worthily. I would be grateful for your comments.

A Country Priest.

REPLY

There seems to be no inherent objection to the custom of

encouraging parents to come to Holy Communion with their children on the day of First Communion. It may even have many advantages for both the child and his parents. For parents who do not frequent the Sacraments regularly, the child's First Communion may well be the occasion of a return to religious fervour, while the child is comforted by the example of the parents. Whether these considerations and others which could be mentioned are of sufficient weight to warrant the assertion that as a rule, the parents should accompany their children at their First Communion is rather for the local Ordinary to determine. When the children come from a good Catholic home, without doubt, the parents will respond to the invitation to bring them to the altar; but with children of mixed marriages or of Catholic parents who have grown careless, the matter is not so easily arranged to the advantage of the child. It is understandable that he would feel his position very much if he were alone at Communion, while his school-mates had their parents with them.

Our correspondent is rather concerned with the danger of abuses on the part of the parents, who would come to Communion for the sake of the child, when they are not really disposed to receive Communion. This possibility must be taken into account, and so all appearance of insistence on the parents' being at Holy Communion should be avoided. The faithful are bound to receive the Blessed Eucharist once a year at Easter: Communion on other occasions, except as Viaticum, is never of obligation, and is known as "Communion of devotion." The Instruction of the Holy See referred to in the query would probably be the private circular which was sent to local Ordinaries and Major Superiors of clerical institutes by the Sacred Congregation of Sacraments, dated 8th December, 1938.[1] It deals expressly with habitual and almost general daily Communion in seminaries, colleges and religious communities, but the norms it establishes may be extended to similar cases. The term "General Communion" is not to be used in colleges, etc., and even outside communities of boys and girls, it is better avoided or its sense is to be explained: "namely, that all are invited to the Sacred Table, but that no one is compelled, indeed that each one is left the full faculty and liberty of

[1]Since this Instruction was private, it was not published in the "Acta Apostolicae Sedis." An English translation may be found in Appendix VI of Woywod's "A Practical Commentary on the Code of Canon Law" (New York, 1943, vol. II, pp. 729 seqq.).

abstention." It is certainly the mind of the Church that no undue persuasion from motives of external appearances is to be used at any time to induce the faithful to receive Communion. Encouragement to parents to receive Communion with their children should be given prudently, inviting those who can so arrange, or those who would care to accompany their children, etc. We must avoid embarrassment to those children whose parents cannot or will not come to the Sacraments, and leave full liberty to the faithful not to receive Communion on any particular day or occasion, if they wish to abstain.

People publicly known to be unworthy should not be allowed to receive until they have done penance, amended their lives and made good any scandal they may have given. Great caution is necessary, however, before we conclude that a member of the faithful is publicly unworthy of Communion. Every baptised person has a right to be admitted to Communion unless he is forbidden by law (cf. can. 853). In addition to non-catholics, to whom it is generally forbidden to administer the Sacraments, notwithstanding their good faith, the Eucharist is not to be given to those who are publicly unworthy (cann. 731, par. 2 and 855). When it is a question of deciding who are publicly unworthy, the legislator is helpful in so far as some examples are given: those who are excommunicated, interdicted, or evidently infamous characters. Who exactly these last are—and they are ones that concern us most—is difficult to determine. The Ritual in use before the revision following the promulgation of the Code of Canon Law listed some of them: harlots, persons living in concubinage, usurers, magicians, soothsayers, blasphemers and other public sinners of like kind (Tit. IV., c. I., n. 8). These are a rather low class of person, and it would be unfair to include the careless catholic among them. Even the worst sinner is to be admitted to reconciliation when he is repentant. Once he is disposed for absolution and asks for it in the Sacrament of Penance, he can and should be absolved from his sins. Further, if he has gone to Confession when others could have been aware of the fact, he has done public penance, and made some reparation for the scandal he may have given. He will make further reparation by his future good life; and the goodness of his life will be manifested by the public practice of his Religion, especially by assistance at Mass and the reception of the Holy Eucharist. God's grace works in wondrous ways, and if the First

Communion of a child is the occasion of the return of a sinner, let us rejoice with the angels in heaven. If it is known that the parent—a Catholic—who formerly led a shameful life has been to Confession and presents himself for Communion, he has a right to receive It.[2] The confessor will judge if he is disposed for absolution. Those who know they cannot be absolved, v.g., catholics, who are united in civil marriage and not joined in valid wedlock, will scarcely approach the confessor; and if they were to do so, he would have to instruct them to have their union set right before they could hope to be admitted to the Sacraments.

SPIRITUAL COMMUNION

Dear Rev. Sir,

Would you kindly explain the practice of making a Spiritual Communion? Is it necessary for a person to be in the state of grace when he makes a Spiritual Communion?

Spiritualis.

REPLY

Spiritual Communion is the desire to receive the blessed Eucharist, when actual reception is not possible. It is a devout wish to be united with Christ really present in the consecrated species, and must not be confused with the actual reception of the Sacrament. In it are included an act of faith in the Real Presence, an act of desire for the Sacrament, which desire through no fault of the recipient is inefficacious, and an act of petition that God would deign to produce in the soul a more intimate union with Christ, the source of all grace. Without doubt, these acts are all salutary and meritorious. Their effects however, are *ex opere operantis* not *ex opere operato.*

The Fathers of the Council of Trent recalled three ways of receiving the Eucharist, according to the wise and true teaching of our forefathers in the Faith. Some receive sacramentally only; and they are sinners, who have not the necessary dispositions for Communion. They are valid recipients of the Sacrament, but they eat and drink damnation to themselves, not discerning the Body of the Lord. Others receive only spiritually, who in their desire eat the heavenly Bread, and by a lively faith which worketh by

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[2]Taliter indigni, si publice seu in publica ecclesia astante populo ad confessionem accesserint, ad Communionem admitti statim possunt, immo et debent. Coronata. De Sacramentis. Turin. 1943, vol. I, n. 313.

charity are made sensible of its fruits and advantages. The third class receive both sacramentally and spiritually. They prove themselves and are prepared beforehand to approach the heavenly Table, clothed in the wedding garment (Sess. XIII., cap. 8. D. 881).

There can be no comparison between the actual reception of the Eucharist with proper dispositions and what is known as Spiritual Communion. The Sacrament is a divinely instituted efficacious sign of grace, whereas Spiritual Communion is the desire for the Sacrament. The practice of Spiritual Communion is highly recommended by the Church, and the faithful who are united with the celebrant of the Mass by desire, even though they are unable to communicate, contribute to making the Mass not a private act of worship, but the public performance of religion in which the whole Church takes part (Cf. Council of Trent. Sess. XXII., cap. 6. D. 944).

As Spiritual Communion contains the desire to be united to Christ by charity in the Sacrament of the Eucharist, it presupposes the dispositions of soul requisite for the reception of holy Communion; and the chief of them is the state of grace. It is not necessary to obtain sanctifying grace by the Sacrament of Penance. Indeed, a sincere and genuine Spiritual Communion would be itself an act of perfect charity and would obtain remission of sin, with the obligation of submitting the sin subsequently to the power of the keys in the tribunal of Penance.

THE PRINCIPLE OF DOUBLE EFFECT

The solution of many moral problems depends on a right understanding and a prudent application of the principle of the double effect. According to this principle we may lawfully perform an act which is morally good, or at least indifferent, even though we know that evil may or will follow from it, provided there is sufficient reason for permitting the evil, which in the circumstances happens independently of any voluntary act of ours. Stated thus there seems to be no difficulty, but it is not always easy to know that the evil effect of our innocent actions does not come from the act of our will and that we are free from blame with regard to it.

Our human actions can have far-reaching consequences. Out of evil good will often come in the dispositions of divine Providence; and good may sometimes lead to evil. While it is

never lawful to do evil with the purpose of producing a good result, we are not always obliged to refrain from good because evil will somehow come from it. Otherwise, we would find life impossible, as there are so many occasions when malevolent influences, over which we have no control, can take advantage of what we have done and so bring about not merely physical evil, but what is more important and touches us more closely, moral evil or sin.

Evil effects are our responsibility only in so far as they are voluntary. Whatever proceeds from the deliberate act of the human will, as from its moral cause, is voluntary. Anything not caused by the will cannot be attributed to man as a rational being, answerable for his acts and their consequences. He is responsible for his deliberate acts and his deliberate omissions: he may be responsible also for the effects of his actions and the effects of his omissions. When several effects follow from what seems to be the one act of the will, how far does this responsibility extend and how does it effect the evil consequences which, we must acknowledge, are not always absent? To enable us to determine when we may perform some action, regardless of its evil consequences, is the purpose of these lines. What conditions must be fulfilled, if we can rightly claim that the evil effects of our actions are not to be charged against us?

Let us recall what is meant by a deliberate act of the will. The will is the rational appetite: it seeks the object which is presented to it by the intellect as "good." A deliberate act of the will is the movement of the will towards an object which the intellect has judged to be good and worthy of acquisition.

The first requirement for a voluntary act, from which flows responsibility, is knowledge. If there has been no judgment of the intellect, the will cannot seek the object; and so whatever happens without our knowledge is also without our consent, and we are entirely innocent of it, should it be objectively evil. Any effects of our actions or our omissions, which were not in some manner foreseen cannot have been intended; and we cannot claim credit for them if they are good, or be justly blamed if they are evil. A man may drive his car, carefully and within the speed limits laid down by law, and yet be involved in a serious accident. A thoughtless child may run in front of the car without warning and be injured before the driver can have time to stop his vehicle. Intentionally to inflict bodily harm on

an innocent human being is a violation of the virtue of justice; but nothing could be further from the mind of the normal man than to injure a defenceless child. It is true that if he had not been performing the human act of driving his car at that particular moment and in the place concerned, the child would not have been harmed. The child was thoughtless, after the manner of children, and must be regarded as innocent. Had he not run across the street, he would have come to no disaster. Neither the child nor the driver of the car knew of the unfortunate coincidence, and neither is guilty before God. What happened was a pure accident. On the other hand, to drive at a reckless speed past a school, from which children are being dismissed, would violate the rules of safe driving. An accident can be prudently foreseen in such circumstances; and the driver who knew of the danger and persisted in it, must be held responsible in some way for the consequences. Though he did not act with set purpose of injuring a child, he omitted to observe due precautions, and the injuries suffered by the child are indirectly voluntary. They are somehow known in the cause from which they came, which was the omission of proper care. Since the outcome of a dangerous situation is not so clearly known as an effect which is certainly foreseen, the guilt is consequently less. In proportion as we know what is happening or will likely happen, we must accept responsibility not only for our actions but also for their consequences. *Nil volitum nisi cognitum;* and so we need not be concerned about the results of our actions, when we cannot have even a probable conjecture as to their likelihood. Entirely unforeseen consequences of any action or omission, whether good or bad, are not to be judged according to the principle of the double effect or any other moral principle. They are not voluntary in any sense, and so have no morality.

At the other extreme, are effects which are both foreseen and intended. They can be traced back through a series of effects and causes and have their beginnings in the deliberate act of a human agent, who must accept responsibility for them. Such effects are directly voluntary; and it matters not whether they are intended as ends in themselves or as means to an end. The setting of a fuse to fire an explosive, to destroy a house, to kill the occupants for the sake of revenge are all directly voluntary; each is intended as a means towards the last, which is

the final cause of all the others. The firing of an explosive is, in itself, an indifferent act; but when done to destroy another's property, it becomes an act of injustice and a transgression of the seventh commandment; done as a means to kill innocent fellow-men, it is a different violation of justice and a sin against the fifth commandment, leading, in this case, to a violation of the virtue of charity by taking inordinate revenge. These actions are all evil, and it is obvious that they are all included in the act of the will which set the series in motion, although the first external act was indifferent, but become evil *ratione finis*, on several counts.

Between effects neither foreseen nor intended and acts which are both foreseen and intended, is there any medium? As we have seen, no effect can be intended unless foreseen; but is it possible to have an effect which was indeed foreseen, but not intended and so not voluntary? To answer this question it may help to distinguish between effects which are called effects *per se*, and those which are effects *per accidens*. The effects *per se* are always the direct object of the will and voluntary; the effects *per accidens* are not the object of the will, in the sense that they are desired as an end or a means to an end; they can become the object of the will, i.e., indirectly, only whenever they should not have been permitted to happen.

The effects *per se* are the *finis operis* and the *finis operantis*. These two terms must be understood accurately.

The *finis operis* is the direct object of the act towards which it tends by its very nature: it is always attained, independently of external circumstances. As its achievement is the essential completion of the act, it is necessarily intended. Consequently, if the movement of the will towards the acquisition of the direct object of its act be contrary to the moral law, the act itself is morally evil, or sinful, *ratione obiecti*. It remains evil, irrespective of any considerations which may subsequently arise and any effects, no matter how good, which may follow from it. Thus the object of theft is another's property, which he is reasonably unwilling we should appropriate. The act of appropriation is against the moral law, as expressly promulgated in the seventh commandment of the decalogue; and it will always remain theft, no matter by whom, where, when, by what means or for what reasons, it may be perpetrated. No one has a right to take a neighbour's goods, against the owner's reasonable wishes. The

direct object of abortion is the death of the non-viable fetus. Since the fetus has a right to uterine life and subsequent birth, abortion is an act sinful, *ratione obiecti.* It does not become lawful as a means to save the life of the mother, much less to shield her from loss of reputation, if she is unmarried. The same line of reasoning may be applied to a mutilation of the human body, over which we have only a restricted right of disposal, the limits of which are defined by the "principle of totality," that is, we may remove or suppress an organ of our bodies only when the physical good of the individual concerned demands it. Thus, the tying of the fallopian tubes for the purpose of guarding against future conception is not necessary for the good of the individual woman, and is not covered by the "principle of totality." It is morally wrong as the destruction of a human organ, which does not fall under the dominion of any created being.

In these examples, and in many more which could be cited, two effects follow from the one act: the purpose for which the theft is committed is achieved, and we can presume it was a good purpose; the life of the mother was saved or the reputation of the unmarried girl remained untarnished; dangerous pregnancies were avoided. Besides these good results, there were also the evil ones, which were not merely permitted but necessarily intended, not indeed as ends in themselves, but as means to an end. The will was directed to evil; and the principle of the double effect will not justify the commission of sin. The immediate effect of the act was sinful, and the good result came only through the evil one.

The *finis operantis* is the purpose for which a person performs an action. It may be the same as the *finis operis,* or may be entirely different. Thus a generous benefactor who gives money to the poor may intend no more than to relieve their distress, which is the *finis operis,* in itself eminently reasonable and naturally good. In addition, he may wish to fulfil the commandment of Christian charity, and thus the bestowal of alms becomes more praiseworthy, because of the good intention with which it was done. It could also become an evil act, if an evil intention inspired it; as would be the case with one who had in mnid to induce the recipients of his favours to commit a crime. The *finis operis* is deliberately chosen by the agent, and is the final cause of his action. It is the answer to the question:

Why did he do this act? If the intention were evil, an act which is, in itself, indifferent or even good, becomes evil, according to the principle: *Bonum ex integra causa, malum ex quocumque defectu.* If two effects follow from the one act, and if the end in view is to secure the evil effect, the evil is not merely permitted but directly intended; and the principle of the double effect cannot apply.

When the effects *per se,* that is the *finis operis* and the *finis operantis,* are evil, there can be no question of escaping responsibility for them by the principle of the double effect or by any other moral principle. The act of the will which sought their acquisition was contrary to the moral law, and sinful.

The effects *per accidens* are those which occur because of the concurrence with our actions of other events, which are not caused by us, and are not necessarily and in ever circumstance, intrinsically bound up with our present act. As remarked above, some of them are entirely unforeseen, and we are free from all responsibility regarding them, because of lack of knowledge. Frequently, they can be known beforehand, with probability and sometimes with certainty. A hotel proprietor sells intoxicating drink to his patrons, and he may know that some of them will commit the sin of drunkenness, which is an evil effect following from the action of the inn-keeper who sold the strong drink. The contract of buying and selling was a perfectly legitimate one: an exchange of money for goods, and these goods have many useful purposes, although they are capable of being abused. The *finis operis* was not evil. The reason for which the drink was sold was to earn a living. The *finis operantis* was good. The great majority of those who patronise the hotel are of temperate habits, though some may not be so virtuous. The abuse of intoxication by no means follows necessarily from the sale of liquor; it is due to the malice of the subsequent owner of the intoxicants. The sin of drunkenness follows as an accidental effect; it did not result from the sale of the drink, but from the misuse of the same article after it was purchased. A wife accedes to her husband's request for conjugal relations; and before semination he interrupts the act and commits the sin of onanism. The frustration of intercourse is directly intended by the husband and is the effect *per se* of his malicious act. As far as the woman is concerned, it is objectively an effect *per accidens,* due to the

misuse of conjugal intimacies by her husband. Although she may have known from previous experience what would happen, it eventuated as a direct effect of the act of her husband, to which she did not necessarily consent.

We cannot be held responsible for accidents, even for those which follow on our own deliberate acts or omissions, provided we could do nothing to prevent them, or were not bound to prevent them. What we simply took no steps to prevent or allowed to happen does not come from the act of our will, as from its direct cause. It can be indirectly the object of our will, if we could and were bound to prevent the evil consequence and did not do so. "What follows from the absence of action cannot always be attributed to the agent as to its cause, from the fact that he did not act: but only when he could and should have acted, and did not act. If it were impossible for the navigator to steer the ship, or if the duty of steering it were not entrusted to him, the sinking of the ship would not be imputed to him on the grounds that he did not steer it" (S.T. I., q. VI., a. 3). The converse is also true. If the navigator should have been steering the ship and could have done so, the sinking would be his fault, because of a neglect of duty. The question to be decided is: When, from a moral standpoint, may an effect, which is not directly ours either as the *finis operis* or the *finis operantis,* rightly be imputed to us, as to its moral cause? When is an effect *per accidens* in the physical order equivalent to an effect *per se* in the order of morality? The answer is: when we were bound to prevent the evil and did not prevent it. The watchman who is in receipt of wages to guard his master's premises against the entrance of thieves, and allows them to enter, does not prevent what he was bound in justice to stop. He must accept part of the blame for the theft. If he slept instead of watching, and the thieves gained an entrance in the meantime, he was guilty of a want of proper care and diligence. In the first case he was guilty of positive neglect of duty, by putting up no resistance, when he could have resisted: in the second case, he was still negligent, but his knowledge of the theft was not so clearly defined, and his wilful influence on the crime more remote.

In general we are always bound to prevent evil if that be reasonably possible. But as evil will come as long as the inhabitants of the earth are in the state of fallen nature, we

cannot be expected to take extraordinary measures to avoid its occurrence. If we were to do so, we would often be forced to refrain from the exercise of our own legitimate rights with great disadvantage to ourselves and others, because of accidental evil consequences. If there be sufficient reason, the effect *per accidens* is considered beyond our control, and because of it we are not obliged to relinquish the pursuit of our rights. The good effects directly intended are weighed against the evil which is permitted. In general, it is difficult to see how we can be forbidden to abstain from using lawful means to procure good, because *per accidens* some evil will follow, an evil which is compensated, as it were, by the acquisition of good.

Theologians usually lay down some rules to help us to come to a prudent judgment on the use of the principle of the double effect. The obligation to abstain from being the indirect or accidental cause of evil varies in proportion:

(a) to the gravity of the evil which will follow. If it were considered that a surgical operation were required to cure some abdominal trouble which in itself involved very slight risk to the patient, the surgeon would hesitate to perform the same operation on a pregnant woman, if there were a likelihood of the loss of the non-viable fetus. It is true that the loss of the fetus would be an indirect effect, but the right of the unborn child to life has to be considered, and safeguarded by all possible means. If the need for the operation is urgent to save the woman's life, she may undergo it, although the fetus perishes *per accidens*, but if the operation can be postponed till after the birth of the child, this should be decided on.

(b) to the proximity of the indirect influence on the evil effect. The doctor who administers the anesthetic for an illegal mutilation is more closely associated by his actions with the sinful result than the nurse who prepares the patient in the ward or the official who filled in the admission papers at the hospital office. The author and publisher of dangerous books come closer than the printer in providing occasions of sin to the members of the public who may buy the book.

(c) to the certainty with which the evil is foreseen. The hotel proprietor could more readily sell intoxicants to one who would probably not misuse them than to another who has declared his intention of drinking to excess.

(d) to the nature of the obligation incumbent on us to prevent a particular evil event. Justice, piety and religion urge with greater force than charity, and a graver reason is needed to excuse from the observance of their precepts.

To state the matter simply: The principle of the double effect will justify us in performing a good or an indifferent act (but not a sinful one), although evil will follow as well as good, provided the evil effect is not what is desired, and there is a proportionate reason for permitting it.

JAMES MADDEN.

St. Patrick's College, Manly.

SHORT NOTICE

CONVENT READINGS AND REFLECTIONS, by Rev. B. Hagspiel, S.V.D. (U.S.A., Bruce Pub. Co., 1959, 272 pp. $4.25.)

A foreword by the renowned Oriental prelate, Cardinal Tien, S.V.D., launches this book and tells us a little bit about the author who is a fellow-religious and personal friend of Cardinal Tien. We are told that Father Hagspiel is a man of great and varied experience as a seminary professor, religious superior and enlightened spiritual guide. Reading the chapters or conferences in this book, written specially for nuns in U.S.A., we agree that there is something special about the author's presentation of the problems and ideals of nuns—a universal presentation that should find a welcome in Australian convents. (An English edition of this book has lately been published.)

Some of the faults and abuses that are matter for a few cautionary tales will surprise Australian nuns, who are brought up in a tradition of discipline incompatible with glaring faults, e.g., two nuns, who do not want to be on retreat, chatting about secular affairs in a secluded nook in the garden. Australian nuns could re-echo the words of one of our little schoolboys, being questioned by his teacher as to whether he was good at home. "O, yes," he said cheerfully, "we're not allowed do sins in our house." One of the two nuns mentioned in this paragraph lost her vocation and returned to the world. That is a sad chapter, consisting of an account written by the ex-nun for the author to use as seemed best. It will come as a tragic revelation to many readers how many lost vocations there are among both men and women religious.

There is a conference given to each of the three religious vows, poverty, chastity and obedience. These are practical and encouraging for nuns no matter what the stage of religious life. In the matter of poverty, Australian Sisters please take note: "Never yield to the temptation to have in your room a canary bird or a parkeet or a private radio." And if that sounds so remote as to be almost facetious, perhaps we can take to our heart another injunction: "Avoid singularity and fancy; never try to be different in material things from the rest of the community, or to have something special in your apparel or your room. . . . No perfume or scented soaps, please!"

At the end there is a chapter entitled, "Spiritual Gems"—a dignified phrase for a collection of spiritual wise-cracks, some of which are very witty, and all most apposite: "I read in the Book that He who was the Christ went about doing good. It is very disconcerting to me that I am so easily satisfied with just going about. . . ."

—M.O.

Canon Law

QUERY CONCERNING THE PRE-1949 EXEMPTION FROM THE CANONICAL FORM OF MARRIAGE

Dear Rev. Sir,

I am fully aware that the 1st January, 1949—the date which marked a change in the canon law concerning the form of marriage—is a date which is now beginning to become somewhat dim even to a person with normal canonical vision. However, that is not to say that it has ceased to be practical in its implications, as far as marriage cases concerning the canonical form of marriage are concerned; for cases of this nature certainly still do occur which relate to the pre-1949 period. My request is for some comment on that part of the law which related to exemption from the canonical form of marriage and which was contained in canon 1099, § 2. And in particular can some idea be given to indicate what would have been necessary to enable a baptized Catholic to participate in the exemption?

IGNOTUS.

REPLY

The query of our correspondent is concerned primarily with that section of canon 1099 which specifies those persons who are not bound by the canonical form of marriage, and in particular with that section of the canon as it existed before 1st January, 1949. It will be well at this stage, therefore, to quote this section of canon 1099 in the form that it retained up to 1st January, 1949: "Without prejudice to the prescriptions of § 1, 1°, non-catholics, whether baptized or not baptized, if they contract marriage among themselves, are nowhere bound to observe the Catholic form of marriage; and, likewise, those born of non-catholic parents, even though they have been baptized in the Catholic Church, who have grown up from infancy in heresy or schism or infidelity, or without any religion, as often as they contract marriage with a non-catholic party."

At first there was considerable discussion about the precise meaning of the phrase, "born of non-catholic parents" (*ab acatholicis nati*), and in particular it was controverted among the

canonists whether this expression included those who had been born of Mixed Marriages, that is, of marriages in which only one parent was a non-catholic. The matter was finally decided by a reply of the Pontifical Code Commission on 20th July, 1929. This response, contrary to the more commonly held opinion, affirmed that the children of Mixed Marriages were included in the expression *ab acatholicis nati,* and consequently were not bound by the canonical form of marriage if the other circumstances required by this part of canon 1099 were also verified. And from a response of the Code Commission, given on 17th February, 1930, it became clear that the phrase *ab acatholicis nati* was also to be regarded as embracing those who were born of parents of whom at least one had apostatized, that is, had completely rejected the Christian Faith. Moreover, in another reply given on 25th July, 1931, the Pontifical Code Commission declared that the interpretation of this expression given by the same Commission on 20th July, 1929, was declarative and not extensive. This meant that it was retroactive and did not need promulgation (cfr. canon 17). Consequently, it followed that even marriages contracted between 19th May, 1918 (the day on which the Code began to bind), and 25th July, 1931 (the day on which the second decision was given), were to be judged according to this interpretation of canon 1099, § 2, as given by the Code Commission in these decisions. This remained the law until 1st January, 1949.

A Motu Proprio of Pope Pius XII, which came into force on 1st January, 1949, abrogated the second part of this second paragraph of canon 1099. The relevant words of this Papal document are as follows: "We decree and ordain of our own proper motion and with the fulness of Apostolic power that all persons baptized in the Catholic Church are bound to observe the canonical form of marriage. We, therefore, abrogate the second clause in the second paragraph of canon 1099, and We order the expunction from canon 1099 of the words: Item ab acatholicis nati, etsi in Ecclesia catholica baptizati, qui ab infantili aetate in haeresi vel schismate aut infidelitate vel sine ulla religione adoleverunt, quoties cum parte acatholica contraxerint." The effect of this ruling, therefore, is that all who are baptized in the Catholic Church, even if born of non-catholic parents and brought up from infancy in heresy, or schism, or infidelity, or without any religion, are now bound to observe the

canonical form of marriage; and if they do not observe it the marriage must be considered to be invalid on the ground of defect of canonical form. The obligation to observe the Catholic form of marriage follows from the fact of baptism in the Catholic Church, and does not admit of any exemption.

The statement that the obligation to observe the Catholic form of marriage now follows immediately from the fact of baptism in the Catholic Church should not be taken in a sense that might easily cause a misunderstanding of the situation as it existed under the pre-1949 law in this matter. For it is true to say that even under that previous law the fact of Catholic baptism was sufficient to effect subjection to the canonical form of marriage. The difference is that now there is no possibility of exemption, while under the former law there was such a possibility but its actuality in a particular case had to be proved. In other words, it can be said that under the former law, once it was established that a person was baptized in the Catholic Church the presumption was that he was also bound by the canonical form of marriage; and it was not presumed under any circumstances that he was exempt from the canonical form, so that such exemption always had to be demonstrated.

It was the exemption to the obligation of observing the canonical form that had to be demonstrated, and this was also clearly indicated by the way in which this second paragraph of canon 1099—as it existed before 1st January, 1949—was expressed. For in order that a person baptized in the Catholic Church could enjoy exemption from the canonical form of marriage, it had to be established that certain specified conditions were concomitantly verified at the time of the marriage; so that if all these requirements were not verified the exemption did not apply, and the person would be bound to observe the canonical form of marriage. Hence, whenever the question of the subjection or otherwise of a person to the canonical form of marriage arose under the former law the proper approach was not simply to endeavour to prove that persons baptized in the Catholic Church were bound by the canonical form of marriage, but rather to endeavour to prove that they were not so bound; for the presumption was that they were considered as bound until the contrary was clearly established.

Consistent with this method of approach was the manner

employed by the legislator in his description of the exemption from the canonical form of marriage that was permitted by the law for baptized Catholics. For canon 1099, § 2—as it previously existed—did not positively require any degree of Catholic upbringing to make a person subject to the canonical form of marriage; rather it required something in order to make a person exempt from the law, and it was not described simply as a lack of Catholic upbringing. The person had to be born of non-catholic parents (in the sense already explained), had to contract marriage with a non-catholic, and had to be raised from infancy in heresy, or schism, or infidelity, or without any religion. To our way of thinking this method of expressing the requirements for the exemption confirms the contention that Catholic baptism effected subjection to the canonical form of marriage under the former law; and this constituted the reason why the legislator did not state simply that there should also be some Catholic upbringing, but rather that for an exemption there must be some element opposed as it were to the catholic status already enjoyed by virtue of the fact of Catholic baptism.

However, while it was true that there was no positive reference to the necessity of some Catholic upbringing in the case of baptized Catholics born of non-catholic parents (in the sense explained) in order to make them subject to the canonical form of marriage, it certainly followed that only a degree of Catholic upbringing would have been sufficient to rule out any possibility of an application of the exemption and to place subjection to the canonical form beyond reasonable doubt. While in some cases it was a comparatively easy matter to decide that a sufficient degree of Catholicity had been attained, it is also true that cases could and did occur in which this particular provision of canon 1099 gave rise to great difficulties.

This very fact is alluded to in the Motu Proprio in which the change in this second paragraph of canon 1099 was promulgated; for Pope Pius XII adduced two reasons for the revocation of this exemption from the canonical form of marriage. These reasons were: (1) The experience of thirty years had demonstrated that this exemption was not to the advantage of souls: (2) The operation of this exemption had multiplied difficulties in the solution of marriage cases. In giving this second reason Pope Pius XII adverted to the difficulties that

had confronted ecclesiastical authorities through those years as a consequence of the fact that under certain conditions even baptized Catholics could be exempt from the canonical form of marriage. And, notwithstanding the abrogation of this part of the canon, those difficulties can still give rise to problems since the validity or otherwise of these marriages must be judged according to the law that operated when the particular marriage took place.

Consequently, in accordance with the query of our correspondent, we may well ask: What was required by the pre-1949 Code Law to ensure that a baptized Catholic, born of non-catholic parents, had obtained sufficient Catholic upbringing to enable a decision to be made that he was certainly bound by the canonical form of marriage and thus disqualified from participation in the exemption permitted by the law existing at that period? What degree of Catholic connection was necessary to enable the judgment to be formed that a baptized Catholic had not been brought up from infancy in heresy, or schism, or infidelity, or without any religion?

It is already very obvious that an answer of mathematical precision and definiteness cannot possibly be obtained or expected in a matter of such a nature, and this has been confirmed by the experience of such cases. But in general it may be stated with certainty that only a very slight connection or identification with the Catholic Church from the age of infancy needed to be established in order to impel and justify the conclusion that the person concerned was bound by the canonical form of marriage, and that in his regard the legal exemption granted by canon 1099, § 2—as it then existed—was inapplicable. It is certain that in some cases a sufficient degree of identification with the Catholic Church was able to be established, or will be able to be established if the cases have yet to come to light; while, on the other hand, it will also occur that in a few cases at least it will not be possible to establish the required identification, as experience has already shown in some cases in the past. Between these extremes there will be cases in which there will be difficulty, varying in degree, in arriving at a decision. In any case, it is clear that the matter under consideration is of such a nature that in practice each case should be considered individually and on its own merits. At the same time, however,

it may be said that, prescinding from any specific case, the following observations would be of assistance in understanding and evaluating the degree of Catholic connection that would have been required under the pre-1949 law to render a baptized Catholic, born of non-catholic parents, subject to the canonical form of marriage and incapable of participating in the exemption of canon 1099 as it existed prior to 1949:

(1) Proof of the reception of First Communion or Confirmation would be acceptable and sufficient.

(2) Even when no proof of the reception of the Sacraments is available, or even when it is certain that the Sacraments have never been received, it is still possible that a sufficient connection with the Catholic Church may be verified so as to place subjection of a person to the canonical form of marriage beyond reasonable doubt. This is certainly established as a consequence of declarations of the Holy See relating to such cases, as well as by virtue of the way in which the requirements for exemption were expressed in canon 1099, § 2.

(3) Such matters as attendance at Mass, attendance at Catholic schools for a time, attendance at the Catholic instructions in public schools, the reception of Catholic instructions in the home, the knowledge and recitation of Catholic prayers, the wearing of medals and suchlike, the persuasion itself that one is a Catholic and nothing else, membership of Catholic organizations, the designation of Catholicism as one's religion whenever the occasion arose of stating one's religion, and the like; such matters as these, whether cumulatively or in some cases even singly, will be sufficient to establish that Catholic identification which would carry with it subjection to the Catholic form of marriage for those born of non-catholic parents. It is understood, of course, that these factors would need to have existed before the celebration of the marriage, since, even if the minimum was attained only after the marriage, it would have been too late to have any effect on the validity as such of the marriage.

The following extract from the well-known American canonist, Doheny, constitutes a fitting conclusion to this phase of our commentary on the query of our correspondent: "From cases submitted and decided, it is certain that very little religious training is required according to the norms of the S. Congregation of the Holy Office to constitute Catholic status. Any identi-

fication with the Church in its ceremonies, its sacraments, its religious functions, and its religious life, whether this identification be formal or voluntary, is viewed as sufficient. But there must be some identification between the Catholic Church and the person, so that the person has at one time or another actually participated in the life of the Church as a Catholic and not merely as a visitor or as a dilettante. Whether the person in question viewed the identification with the Church as sufficient to constitute him a Catholic does not enter into the consideration of the objective fact of the acquisition of Catholic status . . . the bond of identification with the Church may be very tenuous and still the person will be considered to have acquired a Catholic status . . ." (Canonical Procedure in Matrimonial Cases, Formal Procedure, 2nd ed., pp. 1051-1052).

Another aspect of the exemption that was contained in canon 1099, § 2, as it existed before 1949, can well be alluded to and commented on here. We have endeavoured to point out, at least by way of example, the factors that, either singly or cumulatively, could have disqualified a baptized Catholic from participating in that exemption. But everything that has been said has in reality supposed another factor, which was also expressly stated in that part of canon 1099 which has been abrogated. For that section of the canon stated that those baptized Catholics who could have been exempt from the canonical form of marriage if the requisite conditions were fulfilled, could enjoy that exemption only if they contracted marriage with a non-catholic party: *quoties cum parte acatholica contraxerint.* It seems that in effect the legislator was prepared to regard such baptized Catholics as non-catholics in so far as the canonical form of marriage was concerned, provided all the stated conditions were fulfilled. But the question arises: What was the position if two baptized Catholics belonging to this category intended to contract marriage with each other? Would they have been bound to observe the canonical form? Or would they have been exempt, so that the marriage between them would have been valid even if contracted outside the Catholic Church?

It appears to us that in the event of such a marriage the exemption of canon 1099, § 2 would not have been applicable. In fact, we have already had occasion to discuss at length a case of this nature (cfr. A.C.R., October, 1955, pp. 341-346); and

hence we will simply repeat here, in a briefer form, the arguments which motivated us to favour the opinion that the marriage between two Catholics of this category would have been invalid before 1949 if contracted outside the Church:

(1) The very wording employed by the legislator in canon 1099, § 2—as it existed before 1949—makes it clear that he was willing to exempt baptized Catholics of this category only when they contracted marriage with a non-catholic party. The very wording of the exemption made it appear that the legislator did not will to exempt a Catholic of this category when there was question of marriage with another Catholic of the same category; for this would be a marriage between two Catholics and not a marriage between a Catholic of this category and a non-catholic party.

(2) If the legislator had wished to exempt Catholics of this class whenever they contracted marriage between themselves, the addition of the words *inter se* could have shown this very simply and clearly, especially since this identical phrase had been used by the legislator in the first section of the first paragraph of this canon and also in the first part of this second paragraph itself, to indicate that he wished to embrace members of the same category within the particular rulings of those sections. Thus, the words *quoties cum parte acatholica contraxerint* appear to us to have been deliberatively restrictive and to disqualify a Catholic of this category from participation in the exemption if he contracted marriage even with a baptized Catholic of the same category.

(3) In the first paragraph of canon 1099 the legislator states that all who are baptized in the Catholic Church are bound by the canonical form of marriage as often as they contract marriage among themselves, even if, having been baptized in the Catholic Church, they have afterwards fallen away. This rather seems to be the ruling that applies to our present case, which, after all, is concerned with a marriage between two Catholics who had been baptized and had afterwards fallen away. Each of these would have been exempt from the canonical form of marriage only if the other party had been a *pars acatholica;* and canon 19 affirms that laws which establish exceptions to the law are to be strictly interpreted.

(4) To assert, as those who do not agree with this opinion do,

that the legislator simply considered the members of this category to be non-catholics as far as the canonical form of marriage was concerned is to beg the question and to affirm the very thing that should be proved. The only legitimate conclusion from this line of reasoning should be that the baptized Catholics of the category mentioned in the exemption were, in effect, considered as non-catholics by the legislator only when they contracted marriage with non-catholics in the strict sense; and that is certainly not the same as saying that they were also considered as non-catholics when they contracted marriage among themselves. In other words, to say that such a baptized Catholic was to be considered as a non-catholic when he or she contracted marriage with a non-catholic, is not the same as to say that two such baptized Catholics were to be considered as non-catholics when they contracted marriage among themselves.

Thus, we favour the view that the exemption from the canonical form of marriage that was previously granted in canon 1099, § 2, to certain baptized Catholics was restricted to those cases in which *all* the conditions expressly mentioned in the canon were verified; and one of these conditions was that the other party to the marriage should be a non-catholic.

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SHORT NOTICE

CHRIST AT EVERY CROSSROAD, by F. Desplanques, S.J. (London: Sands, 1959. 125 pp., 10/6 stg.)

Readers may already have read this author's book LIVING THE MASS; if so, they will need no further invitation than the mention of the title CHRIST AT EVERY CROSSROAD. An enrichment of our Christian life by an ever-increasing awareness of our redemptive power—this is the timely thesis of this book. For who among us have yet reached the point when we meet Christ along every road, always sensitive to His presence even in the most banal situations?

Father Desplanques has spent his long life in the service of the Catholic workers of France where he has had a profound influence in setting up the Christian Social Order. The whole Christian world has felt that influence. In a variety of ways he has hammered out his thesis: "Christ is everywhere, and every person we meet is one of His missionaries, a humble participant in His everlasting work of creation." Anything that lifts our lives away from the tyranny of the senses, and holds them even for a short time every day on a plane where we walk by faith—anything that does this should be given a welcome. For that reason we recommend this book of meditations.

The style of writing owes (one would say) a great deal to Péguy; there is the same technique of half-formed sentences (and that is all one needs) with echoes of Péguy's "child-to-his-Father." Most suitable for a collection of meditations.

—M.O.

Liturgy

BENEDICTION OF THE BLESSED SACRAMENT

Dear Rev. Sir,

It is the custom in many of our churches to have Benediction after the late Mass on Sundays, when it cannot be conveniently given at night. Some of my colleagues contend that this is wrong, and that on such occasions Benediction should simply be cancelled. They say that having it at the end of Mass is (a) "a liturgical anti-climax," and (b) that people who come to Mass to fulfil a precept of the Church are compelled to remain for another ceremony, for which there is no such precept. We would be grateful for your comment.

A COUNTRY PRIEST.

REPLY

Some consideration of the origin and nature of Benediction of the Blessed Sacrament is required, if we are to have an adequate understanding of the relationship between the Mass and the other forms of Eucharistic devotion. In this way we may hope to find a rather more satisfactory solution to our problem, which is not uncommon.

HISTORY

Despite the fact that Benediction of the Blessed Sacrament[1] is a form of devotion which has developed within the last five hundred years its origins are rather obscure. Two opinions have been advanced to explain its origin.

In a number of articles published early in this century Father Herbert Thurston championed the view that 'the *Salut du Saint Sacrement* (the French equivalent of our Benediction of the Blessed Sacrament) is simply a development or specialisation of the primitive *salut* which consisted for the most part of a simple anthem to our Lady like the *Salve Regina,* or at most of a series of such anthems.' (*Report of XIX Eucharistic Congress,* Westminster, 1908, pp. 454-455; cfr. Thurston, *Familiar Prayers,*

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[1]The rubrics speak of Benediction *cum Sacramento* (e.g. *Rit. Roman.,* V. vii. II. 5) or *Benedictio Eucharistica* (S.R.C. *Instructio,* 3 Sept., 1958, n. 47). However, the English term "Benediction of the Blessed Sacrament" is now firmly established.

London, 1953, pp. 139ff; *Catholic Encyclopedia,* 'Benediction of Blessed Sacrament'). As early as the fourteenth century the evening *Salut* of our Lady was a well-known custom in Europe and in England. The title derived from the use of the *Salve Regina* in the exercise, although other anthems, hymns and prayers were used from time to time. Thurston quotes an example from London: 'We find established in the Church of St. Magnus, London Bridge, as early as the seventeenth year of Edward III (1344), a guild of our Lady *"de Salve Regina."* One William Double, fishmonger, with Henry Boseworth, vintner, Steven Lucas, stock-fishmonger, and other burghers, "of their great devotion and to the honour of God and His glorious Mother our Lady Mary the Virgin, began and caused to be made a chantry, to sing an anthem of our Lady called *Salve Regina* every evening. And thereupon ordained five burning wax lights at the time of the said anthem in the honour and reverence of the five principal joys of our Lady aforesaid, and for exciting the people to devotion at such an hour, the more to merit to their souls" ' (*Report,* p. 456). A characteristic of this institution is that it 'seems to have been treated as a lay organisation, the product of private devotion, and in no proper sense a liturgical service' (ibid., p. 458). The *salut* would be the equivalent for the laity of the evening Office of the monasteries, 'just as the Rosary was a miniature Psalter with 150 Hail Marys instead of 150 Psalms, just as the scapular was a miniature religious habit, just as the Stations of the Cross were a miniature pilgrimage of the Holy Land, just as the morning and evening Angelus are probably a curtailment of the *Tres preces,* the morning and night prayers of the monks; so the *Salve,* which has by degrees developed into the *Salut* and Benediction of the Blessed Sacrament, was originally a lay imitation of the most popular feature in the monastic Office,' i.e., the final anthem of our Lady which was commonly sung with solemnity and thus impressed the laity (ibid. p. 460). Hence, the evening *Salve* 'was the primitive stock upon which exposition of the Blessed Sacrament at a later date was grafted' (ibid.).

Righetti, however, is not satisfied with the above theory (*Storia Liturgica,* Milan, 1949, iii, pp. 506-507). Adopting the conclusions of the German scholar Browe, he considers that the rite of Benediction is derived from the Eucharistic procession of Corpus Christi. It was a common practice in the Middle Ages

at the conclusion of a procession to bless the faithful with the sacred objects which had been carried in the procession. For example, the blessing would be given with the relics of the Saint in whose honour the procession was held, or with the paten at the end of Mass, or with the Holy Oils after the administration of Extreme Unction. Quite naturally then the blessing was given with the Blessed Sacrament at the end of Exposition or of a procession of the Blessed Sacrament. A specific example is to be found in the account of the celebration of the feast of Corpus Christi at the Benedictine monastery of Hildesheim in 1301. The procession halts at the station in the centre of the monastery, where the priest, standing at the altar, blesses the people with the Sacred Host. Another development after this period was the celebration of the Mass of the Blessed Sacrament on Thursdays. This Mass was celebrated in the presence of the Blessed Sacrament exposed, and at the end of Mass the *Tantum ergo* was sung, and the priest blessed the congregation with the Blessed Sacrament at the words: *Sit et benedictio.* These forms of devotion to the Eucharist were particularly strong in the countries of Northern Europe. During the sixteenth and seventeenth centuries the blessing became quite common at the close of Exposition even for a short period.

Perhaps, the rite of Benediction of the Blessed Sacrament as we know it owes something to each of these earlier devotional developments. Dumoutet has pointed out that in France during the sixteenth and seventeenth centuries we have evidence of *Saluts* of the Blessed Sacrament, whose form is parallel to that of the earlier *Saluts* of our Lady (*Revue apologétique,* 1931, p. 536ff). A Eucharistic antiphon or hymn, such as the *O Salutaris,* replaces or is added to the *Salve Regina.* These are sung sometimes before the Blessed Sacrament exposed, at other times without any Exposition, and without the blessing with the Blessed Sacrament. Likewise, Thurston refers to a Jesus Mass and a Jesus anthem in certain places on Fridays, corresponding the Marian devotions of the Saturday (*Report,* pp. 458-459). There would, then, seem to be good reason to believe that our present-day Benediction service is really a combination of the *Saluts* of our Lady (and of the Blessed Sacrament) and the growing devotion to the Blessed Eucharist. The institution of the feast of Corpus Christi gave the impulse to devotion to the Eucharist which found expression in the Corpus Christi

procession and in Exposition of the Blessed Sacrament during the octave of the feast, during the XL Hours' Prayer, in conjunction with the Mass of the Blessed Sacrament on Thursdays, and for shorter periods on other occasions.[2] By a gradual process of evolution the two services, Marian and Eucharistic, were combined, the Exposition of the Blessed Sacrament adding solemnity to the *Salut* of our Lady. This appears to be the genuine thought of Thurston, to whom Righetti scarcely does full justice.[3] Such an explanation would account for the seeming disappearance of the Marian devotions which were widely and firmly established, and at the same time we may find in it the reason for the traditional practice of using hymns and anthems to our Lady at Benediction.

DOCTRINE

The above outline gives some idea of the way in which the adoration of the Eucharist gradually developed as a distinct form of Eucharistic devotion outside of the Mass. From the earliest times special marks of adoration were shown the Sacred Species during Mass, but a new stage was reached in the thirteenth century with the introduction of the Elevation of the Host after the words of Consecration. This was the practical answer to the

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[2]Van Dijk and Walker maintain that the legislation of Popes Innocent III and Honorius III concerning the Visitation of Sick contributed in no small measure to the development of the Corpus Christi procession. 'The evident increasing solemnity with which it was surrounded, the insistence that people should accompany the priest, preceded by acolytes with candles and in surplices, the giving of indulgences, etc., seem to be the nearest fact which gave rise to, occasioned and inspired the idea of a really public Corpus Christi procession, once a special feast had been instituted.' (*The Myth of the Aumbry*, London, 1957.)

[3]After referring to an example from Holland, Thurston says: 'Without travelling further afield we may fairly infer from this that our Benediction service has come from the superimposing of the exposition of the Blessed Sacrament and the blessing with the Monstrance upon the original service of hymns and anthems sung in our Lady's honour under the name of *laudes*.' (*Report*, p. 456.) Dumoutet writes in similar strain: 'Benediction of the Blessed Sacrament has therefore a much more complicated origin than the apparent simplicity of its structure would suggest. Many of the motets which add to its solemnity are directly derived from the former prayers at the Elevation and even from the former "salutations" for Communion. Although the essential rite of exposition may be borrowed from the ceremonies of Corpus Christi, part at least of the prayers and the fairly flexible rules which govern their selection reproduce and continue the numerous "stations" founded in the Middle Ages in honour of our Lady.' (*Revue Apologétique*, 1931, p. 452.)

theological disputes about the actual moment of consecration and to the growing devotion to the Blessed Sacrament on the part of the faithful, who wished to see the Host (cfr. van Dijk-Walker, *The Myth*, pp. 87-88). This new rite within the Mass gave rise to many Eucharistic prayers and chants which have retained their popularity even to our own day, for example the *Anima Christi, Adoro Te, Ave verum.* When Exposition became more common as a distinct form of Eucharistic devotion, the former Elevation prayers and hymns, together with those from the Office of the Blessed Sacrament, were adopted in the new rite. Thus we have evidence of the *O Salutaris* being sung during Exposition of the Blessed Sacrament before a High Mass on feasts in Sweden as early as 1412.

Pope Pius XII indicated the doctrinal foundations of these developments. 'This adoration is based upon firm and reasonable grounds. For the Eucharist is a Sacrament as well as being a Sacrifice; and as a Sacrament it differs from other Sacraments because it not only causes grace but permanently contains the Author of grace Himself (*Mediator Dei,* ECTS trans. n. 139). Moreover, 'these devotional practices have contributed greatly to increasing the faith and the supernatural life of the Church on earth, which indeed by this perpetual worship is giving echo to the hymn of praise which the Church triumphant sings everlastingly to God and the Lamb "that was slain.". . . They have their origin in the spirit of the liturgy' (ibid. n. 141).

The Pope refers explicitly to Benediction. 'Especially to be commended is the practice of concluding certain devotional exercises, which have been customary among Christians, with Benediction of the Blessed Sacrament. What an excellent and salutary devotion! As the faithful bow their heads in veneration the priest raises up the Bread of angels towards heaven and, making the sign of the Cross with It over them, entreats the heavenly Father graciously to look upon His Son crucified for love of us, and for His sake and through Him who willed to become our Redeemer and our brother, to pour out His supernatural gifts upon those whom the blood of the spotless Lamb has redeemed' (ibid. n. 143). Pope S. Pius X had recommended the concluding of Vespers with Benediction of the Blessed Sacrament in a letter to the Cardinal Vicar of Rome, 8th December, 1903 (ASS, 36, p. 327).

It would be quite erroneous, therefore, to conclude from the relatively late origin of these forms of Eucharistic devotion that they are less authentic or inferior expressions of Catholic worship. At the same time, we are fully justified in distinguishing between the offering of the Sacrifice of the Mass and the worship of *latria* which is offered to the God-Man hidden in the Eucharist. The desire to maintain this distinction is manifested in the rules restricting the celebration of Mass before the Blessed Sacrament exposed (cfr. Pius XII, *Address after Congress of Pastoral Liturgy, Assisi,* 22nd Sept., 1956, AAS, p. 721). For public Exposition of the Blessed Sacrament, i.e., in the Monstrance, other than on the feast of Corpus Christi, the Code of Canon Law requires a 'iusta et gravis causa praesertim publica et Ordinarii loci licentia' (can. 1274, 1). As long as we are aware that it is the same Lord who is immolated on the altar and worshipped in the Monstrance, we shall have no difficulty in observing a due sense of proportion between the various forms of Eucharistic devotion. There seems to be little danger nowadays that the faithful would have a greater esteem for Exposition or Benediction of the Blessed Sacrament than for assistance at Mass and frequent reception of Holy Communion. If anything, could it be that the danger against which we must be on our guard lies at the opposite extreme, namely a tendency to underestimate the importance of adoration of the Eucharist as distinct from Mass and Communion? This adoration is an integral part of Eucharistic worship, it is of inestimable intrinsic worth and is expressly recommended by the Church. Among its various forms Benediction of the Blessed Sacrament would seem to hold a middle place between the personal Visit to the Blessed Sacrament and the more prolonged collective act of adoration in the Holy Hour or Forty Hours' Prayer. The spirit of the exercise might be said to be contemplative.

In its *Instruction,* 3rd September, 1958, the Sacred Congregation of Rites declared that Benediction is a true liturgical rite and hence it must be carried out as prescribed in the Roman Ritual, tit. X, chap. V, n. 5 (n. 47). The context referred to in the Ritual concerns the Corpus Christi procession. At the conclusion of the procession, the *Tantum ergo* is sung together with the versicle and response: *Panem de caelo* and the prayer. After this the priest blesses the people with the Blessed Sacrament. This procedure is also prescribed for other processions

of the Blessed Sacrament (n. 7). The other prayers or hymns which may precede or follow the above rite at Benediction, as we commonly speak of it, are determined by local custom or ecclesiastical authority. Accordingly there is room for a large measure of variety in the determinations of local authority.

PASTORAL PROBLEMS

Granted the spiritual benefits to be derived from Benediction of the Blessed Sacrament and the Church's desire that it be promoted as a genuine form of Eucharistic devotion, let us now turn our attention to some pastoral implications. What light do the preceding historical and doctrinal notes shed on the practice as we commonly know it? The remarks of Pope Pius XII and more recent discussions appearing in overseas periodicals both indicate some concern about the lowering of esteem for Benediction. Those engaged in parochial life will be able to say to what extent these tendencies are found in Australian conditions. One would suspect that from the similarity of causes the same effects may be expected to appear in this country. Consequently anything that may be done to avert the danger should be considered worthwhile. The restoration and adaptation of the liturgical prayer of the Church to meet the changed conditions of modern life should be an incentive for some stocktaking in those exercises of devotion which are an integral part of our religious worship.

One of the factors named as contributing to the decline in popular appreciation of Benediction is the stereotype form it so often has. As a general rule the form seems to be: *O Salutaris,* Prayer for the Conversion of Australia, *Tantum ergo,* versicle and prayer, the blessing, Divine Praises, *Adoremus-Laudate Dominum.* Not infrequently the melodies of the hymns remain unchanged from one year's end to the other; the hymns and prayers follow each other without interruption; all this takes no longer than ten minutes. Is this, we may ask, conducive to a spirit of adoration of the Eucharist? If the sacramental blessing is the essential element, are the preceding hymns and prayers simply conditions *sine qua non* for the blessing, or should we look upon them as integral parts of an act of Eucharistic adoration culminating in the blessing? Is it desirable to allow some minutes of silent prayer before the *Tantum ergo*? Could the

stimulus for this prayer be provided by an appropriate reading from Sacred Scripture, or the recitation of a suitable English prayer (not even excluding the possible anticipation of the Divine Praises), or the singing of an English hymn? If Benediction is preceded by the recitation of the Rosary, would it be better to recite it before the Blessed Sacrament exposed rather than separate the two of them?

To avoid all possible misunderstandings, let us repeat that the *Tantum ergo*, versicle, prayer and blessing constitute a liturgical rite to be carried out as described in the Roman Ritual. The rest is an exercise of devotion subject to the control of the local Ordinary and cannot be modified by private individuals (C.I.C., can. 1259). The following suggestions must be considered in the light of these rules.

The accepted customs of Australia may be found in the Official Edition of the Altar Manual compiled by the Committee of the IV Plenary Council of Australia and New Zealand. The Altar Manual states: 'Whilst the Blessed Sacrament is being exposed the *O Salutaris* or some such eucharistic salutation is sung' (p. 26). 'Then follow Litanies, Psalms, Canticles, etc., that may be prescribed by authority or custom' (p. 27). The Divine Praises are 'usually said after the Blessing' and 'while the celebrant is replacing the Blessed Sacrament in the tabernacle it is customary to sing' Psalm 116 with the antiphon *Adoremus in aeternum* (p. 28). The recitation of the Prayer for the Conversion of Australia is also commonly prescribed at Benediction.

Benediction may be described as a short collective act of adoration of the Blessed Sacrament exposed in the ciborium or monstrance and concluding with the blessing with the Blessed Sacrament. The hymns and prayers are, therefore, not simply conditions *sine qua non* for the blessing, they are the expression of the adoration. The brevity of the liturgical rite in the strict sense must be understood in this context; it is the culmination and conclusion of the exposition and adoration. But if the preceding exposition has been restricted to the time required for the singing of the *O Salutaris* and the recitation of the prayer for the Conversion of Australia, as happens so often in practice, the idea of adoration is barely perceptible. For the same reason the possibility of reciting the Divine Praises before the *Tantum ergo*

is not as startling as might seem at first sight, because this would emphasise the position of the blessing as the climax of the rite.

How are we to secure the spirit of adoration? The Altar Manual, as quoted above, provides for the litanies, psalms or canticles. We have already seen the historical link between the medieval salutations of our Lady and Benediction of the Blessed Sacrament, and this fits in very well with the goal at which we are aiming: 'Ave verum corpus natum de Maria Virgine' gives us the key to the choice of a Marian theme. We have a wide range to choose from in prayers and hymns. What language should be used? Provided there is no local ruling to the contrary, a language understood by the congregation seems preferable, because this will serve better the second element suggested for stimulating the spirit of adoration, namely a period of silent prayer before the *Tantum ergo*.[4] Some silent prayer is called for by the spirit of the rite. What could be more conducive to adoration than this 'stillness before God'? The thoughts of the previous prayer or hymn can here be used to good effect. This much is applicable to Benediction at any time, even when it follows some other sacred function such as Vespers, special sodality devotions, etc. Another suggestion that may prove helpful is the use of an appropriate reading from Sacred Scripture. This could be followed by a few well chosen words of explanation and application for the silent prayer. Such a method makes use of the traditional association of the Liturgy of the Word and the Liturgy of the Sacrament familiar to us in the Mass. However, this touches upon the more complex question of Evening Devotions which is beyond the scope of our present considerations. If the Rosary precedes Benediction, is there any reason why its recitation during Exposition should be restricted to the month of October?

Experienced pastors may be able to throw some light on two other questions. Would it be desirable to limit public Exposition (i.e., with the monstrance) to occasions when there is a sizeable congregation, and at other times to have private Exposition (i.e., with the ciborium)? The Code requires a 'iusta et gravis

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[4]Vernacular hymns 'can be of great value at ceremonies that are not strictly part of the liturgy. . . . They can do much to attract the faithful in a salutary way, to instruct them, to inspire them with genuine devotion and fill them with holy joy.' (Pius XII, *Musicae sacrae disciplinae*.)

causa praesertim publica' for public Exposition. The second point concerns the multiplication of Benedictions. Do frequent public Expositions necessarily increase esteem for this exercise in the minds of the faithful? Is it a good thing to have Benediction regularly on one or two fixed days each week irrespective of the feast or season?

We are now in a better position to answer directly the questions posed by our correspondent. It does not seem that Benediction immediately after Mass is a satisfactory practice. We have tried to establish the value of Benediction as an act of Eucharistic devotion and the need to preserve its place of honour in the estimation of the faithful. At the same time it is important to retain a sense of proportion between the various acts of Eucharistic worship, amongst which the Mass holds the first place. The Mass calls for the fullest degree of union with Christ, High Priest and Victim of the Sacrifice, on the part of all who are present, and it provides all the necessary means to achieve this union. What else can Benediction add to this? The addition of Benediction might easily suggest that something is lacking in the Mass, and in this sense it might be termed "a liturgical anti-climax."

The objection from the viewpoint of precept may be only a secondary argument in itself, but it could have weight from a pastoral viewpoint, because it is difficult to see that such procedures are destined to produce real devotion in the faithful.

If, therefore, it is not convenient to have Benediction at some time during the day other than immediately after Mass, it seems that the Benediction should be omitted. Benediction after Mass for the purpose of having Benediction on the day, even to observe a local custom or regulation, is dangerously close to an empty formalism, which takes little account of the genuine history and nature of Benediction of the Blessed Sacrament. In some places it is forbidden to have Benediction immediately after Mass.

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Homiletics

THE GARDEN OF GETHSEMANI

Excellent reproductions are available in film and photograph of the area "across the torrent of Cedron," the scene of the beginning of the Passion, but none of them can capture the atmosphere of that night in "the plot of land called Gethsemani" as the evangelists have done. The ravages of war and the designs of men began to change the physical aspect of "the Mount of Olives" within a generation but, in God's Providence, within that same time Mark, Luke, and our Greek Matthew had produced a record which surmounts all barriers of time and change. Almost another generation was to pass before John added his account. Not only had the appearance of Gethsemani changed when he wrote but the catechetical and apologetical needs of the early Christian communities had changed. Although John was one of the three who were only "a stone's throw" from Christ during the drama of Gethsemani, in his account John does not linger within "the garden" but he leaves the other three evangelists at the entrance and joins them again after, and no doubt, outside Gethsemani proper. Yet John with his eleven or twelve verses is indispensable—it is he who emphasises at once that as soon as Christ enters Gethsemani death is imminent. John's account of the line up of the opposing "forces" that night is most striking. "Jesus the Nazarene"—the title that was so soon to appear upon the instrument of crucifixion—and Simon Peter with his sword are on the one side, while "Judas"—"his betrayer," "the cohort" of Roman soldiers, together with armed supporters of the Jewish administration, on the other side. There can be no doubt about the outcome. But John does not stop here. In what is almost a trial scene John brilliantly depicts the whole issue involved and anticipates the tragic result in a series of unmistakable duplications. Twice John introduced Christ's connection with "the garden;" twice Judas is aligned with the forces assembling there against Christ; twice the courageous question, "whom seek ye;" twice the reply, "Jesus the Nazarene;" twice the typical Johannine answer, "I am he." And while there are two references to the cohort and armed attendants there are also two quiet but eloquent references to Christ's divinity:

"Jesus therefore knowing all things that were coming upon him" and "Of those whom thou hast given me I have not lost one." The outcome of the hostility of Judaism on the one hand and the progressive assertions of Christ's divinity on the other is at once apparent. Although they seized Jesus and bound Him, the reader of John's Gospel is compelled to say "My Lord and My God," and he can understand why Christ's approach to death in Gethsemani was different from that of many a saint or martyr. As death approached Christ saw it all and all men were His responsibility.

If it is John who pinpoints the vital issue involved, it is Mark and Matthew who help us to watch "one hour" with Our Divine Lord. Although the marked similarity and indeed identity between the accounts of Mark and Matthew are important in crystallising the general outline, it is the difference between the two which seem to bring us closer to Christ and the apostles "in the garden." Mark at times using a heavier hand gives a stronger phrase like "All things are possible to thee" on the lips of Christ, or a stronger word like "to be weighed down with sleep," our equivalent for his description of the attitude of the apostles. And Mark gives us small additions not in Matthew at all such as the significant "Enough," also on the lips of Christ, and "they knew not what to answer him," also describing the apostles. Mark's record of the words of Judas, "lead him away carefully," will never be forgotten and his somewhat lengthy reference to the terrified flight of "a certain young man" will always make us wonder who besides the apostles witnessed the events of that evening. Mark's continual use of the pronoun "them" when referring to the apostles, although at first sight rather impersonal, must in fact bring us very close to the memories of Peter as he often recalled that night in the garden. Nevertheless it is Matthew, strangely enough, who seems to capture what we may call the intimacy of Gethsemani. Matthew's indications of time and movement, his extended recording of Christ's words and prayers, his subtle variation of noun and personal pronoun are at once evident. We are indebted to Matthew for the pathetic "with me," as indicating the very personal appeal made by Our Divine Lord to the three apostles, and for the sad record of His Own estimation of His relationship with Judas: "Friend, for what purpose art thou come." Although Matthew was probably

across the road from the garden of Gethsemani, it is his treatment of what happened there that remains with us.

While John therefore gives us immediately the atmosphere of disaster that hangs over Gethsemani, Matthew and Mark present Christ's preparation for it. There remains Luke. Everyone knows that part of Luke's brief text has been questioned, yet everything in Luke's account seems to fit the situation as given by the other evangelists. Luke goes further than Matthew and Mark to bring us into the "Agony" of the garden. Perhaps it was easier for one who was not an apostle to go back over this mysterious episode. For Luke alone Gethsemani belongs to "the power of darkness" and therefore Christ is assisted by an angel from heaven. Luke's text is restrained but surprisingly informative. In spite of his brevity, Luke directs our attention to the two all important elements of prayer and temptation. Luke's opening is abruptly emphatic: "And when he came to the place he said to them, 'Pray that ye enter not into temptation'." His ending is an identical injunction: "Arise and pray lest ye enter into temptation." If Luke is gentle and considerate in his treatment of the failure of the apostles, mentioning their initial gesture in defence and omitting their flight, as well as almost excusing their sleep, he is insistent that his reader be fully awake to the need for prayer and really conscious of the possibility of temptation.

The individual and varied treatment of the opening of the Passion in Gethsemani is an absorbing example of the sincere and candid approach of the four evangelists. No matter what pre-documentary sources may be involved or what literary interdependence may be observed between the four accounts, the contributions fit one into another in a manner that stirs the soul. Condensed as the text of each evangelist may be for such an event, at every reading it seems to have something further to reveal about itself, thereby quietly drawing us deeper into the recesses of the garden. The events of that night, as described by the evangelists, are a "Vademecum" for daily life. Those events are an historical and dramatic representation of the two elements that must be reckoned with in everyday life, namely prayer—the elevation of a submissive soul to God, and temptation—at least an allurement to a disposition contrary to God. The lesson in prayer in the garden is centred primarily in Our Divine Lord

and is so effective because it shows the use of prayer in the most tragic circumstances and in the face of certain destruction. The instruction about temptation is centred about the apostles and is so moving because of their "defection" which followed so quickly on their apparently repeated protestations of strength and loyalty to Christ. The prayer of Our Divine Lord of that night attracts us as the light of the Paschal moon could do, while the issue of temptation appears like the dark shades of the olive trees sinister and foreboding. We "love" the one and we "hate" the other. For us the lesson in prayer is climaxed by the secondary element of the apostles' inability to respond to Our Divine Lord's invitation to pray. The lesson on temptation is strengthened by the brief notice of what must have been a ready response on the part of the apostles to Christ's request to His enemies to allow His disciples to leave.

As we turn to the sacred text to consider the example of the prayer of Christ in the garden of Gethsemani, the first thing that it yields is most surprising and unexpected. Although the circumstances are so unusual, extraordinary and tragic, the immediate reaction of Christ is that of formal prayer. He took up a position of prostration—the formal attitude of great devotion so well known among His people; His prayer was clearly repetitive—a formal characteristic of Jewish prayer; His prayer grew in intensity as the time went on—something appreciated by the Jews from the time of Samuel and beyond. These three aspects, formal aspects, if it could be so expressed, seem quietly to suggest that formal prayer was the habit of Christ. And therefore although in the grip of "sorrow," "mental anguish" and indeed "fear," enemies so to speak from within, Our Divine Lord turned immediately to prayer as He had practised it day by day during His life. Here we find, inserted as it were between the lines, a precious part of the lesson. Here we have a most penetrating commentary on the "parable" given perhaps a little earlier to His disciples, namely "that they must always pray." This is a valuable corrective for us because often when the usual pattern or routine of life changes, our use of accustomed prayer is temporarily jeopardised.

Perhaps there is no better description outside the Gospels of the substance of Christ's prayer than that given by Paul in the Epistle to the Hebrews. "In the days of his flesh he offered up prayers and supplications to him who could save him from

death with a loud cry and tears and was heard because of his devout submission." It would seem that in his own forceful language Paul is here reminding us that there were two parts to Christ's prayer, namely the presentation of His own desperate need and then the expression of His absolute respect for the Will of His Father. Therefore Paul joins Matthew, Mark and Luke in stressing the fact that if the manner of Christ's prayer presents a pattern for us, so also does the substance or content of that prayer. It would be a serious loss to miss the place given to personal human need in Christ's prayer in Gethsemani. It would be equally serious to pass too quickly over the place given to the accomplishment of the Divine Will. Here we touch upon the whole theological explanation of the human "horror" of the Passion, namely the supreme manifestation by Christ of obedience to God. "After he had appeared in outward form as man, he humbled himself by obedience unto death, yea, unto death upon a cross." If the Epistles to the Hebrews and Philippians were hardly separated in time, they were not separated in thought on this fundamental point. More consoling than the fact that "all things are possible to God" is Christ's conviction that if here and now the Divine Will is accomplished the very ultimate in response to prayer has been obtained. Hence He prays: "Not as I will but as thou wilt." Against the background of real and eternal values no greater grace or response can come as the result of prayer than the fulfilment of the Will of Him Who is all goodness and to Whom the future is as the present. The more man's will is subject to God's Will in prayer the more the elevation of the soul to God becomes union of the soul with God. This is perfection.

Three times during this prayer Christ returned to the three apostles. This threefold approach, involving a walk of perhaps some fifty paces each time, is one of the most moving scenes of the Passion. It is more startling than the washing of the feet where Peter also figured so prominently. No march for any cause could be comparable to the silent march of Our Divine Lord as He came to implore the apostles to pray. In the supper room Peter was full of words and ready for any future crisis but here he had no reply and present feelings obscured the real danger that was at hand. This scene touches us very closely because we find it hard to explain to ourselves why we pray so little even when temptation is at hand. Perhaps Christ's words,

"Watch ye and pray lest ye enter into temptation," reach us more directly than any other words spoken during the Passion.

Perhaps the evangelists were unaware that in their memoirs of the garden of Gethsemani they were giving us a very full treatment of temptation. As prayer failed temptation grew apace and we are thereby shown the reality of temptation, the process or working of temptation and the sad victory of temptation. For the Jew temptation was a set of circumstances in which virtue was tested. So it was from the time of Abraham and so it was in the garden. As Christ accepted the chalice, in this case the lot of suffering, the allegiance of the apostles was put to the test. And the fact that in spite of the words of Christ the apostles remained oblivious to the test only serves to stress its reality. The sentence indicating the process of temptation is an oft repeated and memorable one, namely, "The spirit is willing but the flesh is weak." These words given in absolutely identical terms by Matthew and Mark no doubt mean that danger to the soul will come at once from danger to the body. As the enemies close in on their Master the mind and the will of the apostles will weaken in their allegiance to Him through fear for their own safety. Here we have a graphic representation of how outside circumstances can be an instrument of temptation causing conflict within. It is important to observe that at this point in the narrative the name of Satan does not occur. It is true that the arrest of Christ is the work of "the power of darkness" which for Luke, who makes this assertion, is no other than the power of Satan. And it is to be noted that in Luke Christ warns Peter that Satan will sift him like wheat. Furthermore, Luke, supported by John, insists that Judas was acting under the power of Satan. But it does not necessarily follow from all this that temptation came to all the apostles directly from Satan. What St. Thomas indicates as happening in other circumstances probably happened in the garden, namely, the apostles were tested by weakness arising from human nature. As the excellent commentator P. Lagrange says, the apostles believing themselves strong enough to brave all perils slept while Christ prayed. When temptation comes only indirectly from Satan and directly from ourselves it is all the more dangerous. While we will not tolerate Satan, whom Paul calls "the Tempter," we easily tolerate ourselves. Whatever be the full meaning of the phrase "Lest ye enter into temptation" and whatever its relationship to "Lead us not into

temptation," probably spoken by Christ on the same spot, it certainly contains a sincere warning of the danger of man made circumstances which may prove too difficult for our spirit.

Gethsemani teaches that victory for temptation means that the relationship with Christ, so well expressed by Him in the words, "Could you not watch one hour with me?" ceases. And Gethsemani warns that once this relationship with Christ ceases a spectre such as that of Judas, "one of the Twelve," becomes a fearsome possibility. The apostles did succumb. Mark says "all left him and fled," but Matthew is emphatic that "all the disciples fled." And it is John who records that Peter, the privileged companion of the garden, even denied to the servant that he had been in the garden. It is no wonder that along with the sad prediction of the defection of Peter and the apostles Christ immediately mentioned His post-Resurrection appearances as though the grace of the Resurrection was necessary to repair the scandal of the night of the arrest. Whether the "Our Father" was first spoken on the Mount of Olives we do not know, but certainly it is Gethsemani on this Mount that gives to the "Lord's Prayer" undying force. Using the same tender expression of Father which Christ used in the garden and with the memory and lesson of the garden before us, we ask God to lead us not into temptation.

With the same word in the Greek text with which John the Baptist announced that Christ's work was to begin, Christ announced that Judas was at hand. Christ had come to call sinners to repentance and now as Matthew and Mark indicate He was to fall victim to sinners. As he left the garden He left behind words and prayers that are an exact replica of His last words and prayers on the cross, namely, concern for others and perfect abandonment to God's Will. The site of Gethsemani in a sense has passed away but Gethsemani as we know it from the Gospels shall never pass away.

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Notes

THE LATE MGR. W. LEONARD

Nowhere will Monsignor William Leonard's death be more felt than in the *Australasian Catholic Record.* For nearly forty years he had been an active and most zealous contributor to its pages. He first appeared in the second issue of the *A.C.R.* after its revival in 1924; in the April number of this year, 1961, his name was very prominent, ending his long association, fittingly, with *Anna the Mother of Samuel and Her Canticle.* His superb articles on the Sacerdotal Prayer of Our Lord and the Passion down to *From Malta to the Seven Hills* (a farewell, as it sadly turned out, to the Apostle of the Gentiles, so much studied and beloved by Dr. Leonard) were much admired by readers. The translations of the psalms which he published were of great accuracy and beauty of form. For a number of years he wrote a fine series of homiletic notes, not to mention innumerable book reviews and erudite notes (for instance, *A. von Harnack*). He made the Official Documents a very special work in which he took much delight, sending his copy air-mail, when abroad, from the most unexpected places. Dr. Leonard had in mind some articles on St. Patrick; more of his translations of the psalms were under way. With great regret we will be denied the pleasure and instruction that would have come from their perusal. Dr. Leonard took great interest in each issue of the *A.C.R.*, praising and blaming, as the case demanded.

We feel sure that overseas readers will join with those in Australia in praying for the repose of the soul of this learned and priestly man. The staff of the *A.C.R.* wish to pay a most grateful tribute to the memory of their beloved colleague. *Requiescat in pace.*

Australasian Catholic Record.

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CHILDREN OF ABRAHAM

"And if you are Christ's, then you are the offspring of Abraham, heirs according to promise" (*Galatians*, 3, 29).

Although some of us, in reading of the Patriarchs, may feel little affinity with those wandering men of God, Christian Tradition nevertheless has firmly supported St. Paul's view in regarding Christians as the spiritual children of Abraham. In the biblical account of Abraham, Isaac and Jacob it has seen the beginning of that divine revelation which had its

issue in the religion of Israel, and subsequently in the Incarnation.

It is no reflection on the learning of Christians that they have presumed the historicity of the patriarchal story as a corollary to its religious meaning. Such a presumption was not only reasonable but, until recently, the only course possible to the believer. Little more than a century ago reliable history began with Greece, prefaced perhaps by a chapter on Egypt, which had begun to unfold its story, and a tentative footnote on early Mesopotamia. Since the Patriarchs stood in isolation outside this framework they were beyond historical terms of reference and resisted historical assessment.

Everyone knows how the bounds of history have been steadily pushed back in the past hundred years. They are still by no means fixed. But the Patriarchs now appear as relatively late arrivals on the stage of history, and hence subject to historical evaluation. Moreover, literary analysis of the *Book of Genesis* has led to some appraisals of patriarchal religion which cause the modern Christian to feel less than ever that he is a child of Abraham. I propose therefore in this article to assemble some of the elements relevant to an historical and religious evaluation of the Patriarchs.[1]

The Bible and contemporary sources have at least one thing in common: the data on the Patriarchs and their age are extremely scattered. It may then be most convenient to deal in turn with the origin, the way of life, and the institutions of the Patriarchs.

ORIGIN

Hebrew tradition was quite definite on patriarchal origins. Abraham, it said, had lived in "Ur of the Chaldees," whence, under God's guidance, he had migrated with his family to Harran in Northern Mesopotamia (*Gen.*, 11, 28-31). After an undefined period in Harran he was called by God to leave his people and to migrate to Canaan. This he did, taking with him a small family group (*Gen.*, 12, 1-5). This tradition is twice confirmed in the later chapters of Genesis. When a kindred wife was being sought for Isaac (Ch. 24) and Jacob (Ch. 28) the quest in each case led back to the region of Harran.

[1]By Patriarchal History I understand the narrative in *Genesis* from Ch. 11, V. 27, to the end. The first eleven chapters of Genesis, distinguished generally as Primitive History, involve peculiar problems which demand separate treatment.

Although ancient Ur has now been discovered, and its history during the third millenium may be traced with some security, no link with the biblical account has yet been established.[2] The most which may be said is that there was a large Semitic element in the population of Ur during the Third Dynasty (2060-1950 B.C.), and that there were strong cultural and business ties between that city and Upper Mesopotamia. The migration of Abraham is likely enough in those circumstances.

Archaeology has been more generous regarding the sojourn at Harran. The two principal sources of information are the tablets of Mari, a Semitic kingdom which flourished on the middle Euphrates in the 18th century, and the Cappadocian tablets of a slightly earlier period which were discovered at Kultepe in Asia Minor. Harran and Nahor, which was Rebecca's home (*Gen.*, 24, 10), are both known from these sources. In the same geographical context there occur the names Serug, Terah and Peleg, all of which appear in Abraham's genealogy (*Gen.*, 11). It seems now that they were the dwelling places of people related to Abraham. A further link with the biblical account is suggested by the names Jacob and Benjamin in the Mari tablets, although there is no evidence to connect them with Abraham.

It is surely significant that these names from the patriarchal account are found grouped in a restricted area around Harran in accordance with the biblical tradition.[3] Moreover, reverting for a moment to the earlier chapters of Genesis, it has been shown in detail that there are many literary links between these chapters and Mesopotamian sources. Hence, therefore, it may be confidently asserted on purely historical grounds that Hebrew tradition on this matter was quite correct.[4]

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[2]For the history of Ur see W. F. Albright: *From the Stone Age to Christianity*, pp. 147-152. (This and subsequent references to the Doubleday edition, 1957.)

[3]R. de Vaux: Les Patriarches Hébreux et les Découvertes Modernes, in *Revue Biblique* (1948), p. 324. This is the second in a series of three articles (1946-1949) which I strongly recommend to those seeking more detailed information on this subject.

[4]The racial origin of the Israelites is a controversial matter on which Hebrew tradition was itself divided. In the second of the articles cited above, R. de Vaux discusses this subject and proposes a tentative solution.

WAY OF LIFE

According to hte biblical account the Patriarchs led a semi-nomadic life, now driving their flocks from well to well and from pasture to pasture, now settling down temporarily in one place. The account of the invading kings in *Gen.*, 14 suggests that theirs was not the only wandering tribe in the area. They did not find Canaan a purely nomadic country, however, but encountered settled populations in some centres like Shechem, Mamre and Gerar. Some of these people, to judge from their names and practices, were not Semitic. In *Gen.*, 34 we meet "Hevites" who did not practise circumcision, and in chapter 23 "Hethites" who sold land to Abraham. Relations with Egypt were apparently cordial for the Patriarchs several times resorted thither in time of famine, and Joseph was able to attain a position of great authority there.

Even this short sketch will suggest that the patriarchal story makes a number of presumptions about the geographical, social, racial and political state of Canaan and Egypt at that time. Comparison with historical sources should show whether such presumptions are accurate or not.

For our knowledge of Canaan between 2500 and 1500 we must rely on two main sources: excavation of Palestinian sites and Egyptian records. During the whole of the period Canaan was within the Egyptian sphere of political influence, although the effectiveness of Egyptian control varied greatly according to the strength of the dynasty at home and the extent of nomadic incursions into Canaan. There were times when the Egyptians were glad to shelter from the turmoil of Canaan behind the protecting wall which had been built along the present line of the Suez Canal.

Excavation shows that settled habitation was at a very low ebb in Canaan about 2000 B.C. W. F. Albright attributes this to the invasion of Canaan and Transjordan by Amorite nomads who were at that time disturbing many settled populations in Mesopotamia.[5] This view is confirmed by the first series of execration texts which contains many Amorite names.[6] The story

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[5]*Op. cit.*, pp. 163-4.

[6]In these Egyptian texts the names of enemy nations and peoples were inscribed on vases which, when broken, were thought to effect the destruction of that power.

of Sinuhe the Egyptian, which dates from the 20th century, shows a similarly unsettled state of life in Canaan.[7] It was not a period of Egyptian strength.

By contrast, Egyptian texts of the 19th century mention many successful and profitable expeditions to Canaan, and excavation confirms a sharp increase in the number of settled sites. To this period belongs the tableau of Beni-Hasan which represents a Semitic tribe visiting Egypt on a trading mission.[8]. This was the period of the 12th dynasty in Egypt, a golden age of power and prosperity. But, like many such ages, it was short-lived. Asiatic invaders, who were called Hyksos by the Egyptians, occupied the Nile delta and drove the Egyptians back to Upper Egypt. The Hyksos were predominantly Semitic people, and the period of their power in Egypt is one of the least documented in Egyptian history. Their vast and loosely organized empire endured from about 1730 until their expulsion by the Egyptian aristocracy about 1580.

The patriarchal story fits very comfortably into this historical setting. Abraham's apparent ease in entering Canaan, his wandering in the hill country, the conflicts he witnessed, such as that recorded in *Gen.* 14, and the settled populations which he found, are all perfectly reasonable in the light of history. Most of the "cities" mentioned in Genesis, which, in our language, were rather fortresses, are known certainly to have existed in that age. The visits to Egypt are reasonable, and even Joseph's office as grand vizier is intelligible under a Hyksos Pharaoh, although no positive trace of Joseph survives in Egyptian records. This period, however, as mentioned above, is very poorly documented. What is quite certain is that the chapters of Genesis dealing with Joseph are full of genuine Egyptian names and imagery.[9] Since no single fact from the patriarchal account can yet be dated with certainty, nor any character of secular history be positively identified in Genesis, the details of patriarchal chronology cannot be accurately determined. Thus Father

[7]This and a number of other texts mentioned are conveniently reproduced in W. Keller's *The Bible as History*. A complete version may be found in J. B. Pritchard, *Ancient Near-Eastern Texts*.

[8]It is reproduced in many books dealing with the period, e.g. Keller, *op. cit.*

[9]This point is well demonstrated by G. Ricciotti in *The History of Israel*, Vol. I, pp. 140-145.

de Vaux suggests 1850 for Abraham's entry into Canaan, while W. F. Albright places it a century earlier. They are agreed, however, that the patriarchal account fits conveniently into the background of that period.

The references in Genesis to non-Semitic individuals and groups in Canaan still constitute a problem. Neither the Hittites nor the Hurrians, with whom they are variously identified, are known to have been in Canaan at that time. Yet so much remains to be clarified about the migrations of these peoples, and especially of the Hurrians, that we are scarcely entitled to accuse Genesis of anachronism. It is a problem which still awaits a solution.

INSTITUTIONS

Since the discovery of the famous Code of Hammurabi in 1902, a series of legal documents has continued to increase our knowledge of 2nd millenium social usage. A few of these are older than Hammurabi's Code, which is dated about 1700, and most are more recent: the Hittite code (15th century), the Assyrian laws (12th century), and the contracts from the Hurrian centre of Nuzi (about 1500). Considerable light has been thrown by these on some very puzzling pages in the patriarchal account. A few examples must suffice.

In three instances we read of women, Sara, Rachel and Lia, who gave their slaves to their husbands to beget children. In two of these cases it was the resort of the sterile wife. This practice, unknown to Mosaic Law, is documented both in the Code of Hammurabi and the Nuzi contracts.[10] Conflict between the childless wife and the slave mother must have frequently resulted, as it did in the case of Sara and Agar. The code provided for it, and Abraham seems to have acknowledged the same provisions.[11]

Another enlightening case is that recorded in a Nuzi adoption contract.[12] In view of this we can better understand why Abraham expected a slave to be his heir (*Gen.*, 15, 2-4), and many aspects of the proceedings between Jacob and Laban (*Gen.*, 29-31). And

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[10]J. B. Pritchard, *op. cit.*, pp. 219-220.

[11]Code of Hammurabi, No. 146, No. 170. Compare *Gen.* 16. 4-6 and 21. 10-11.

[12]J. B. Pritchard, *op. cit.*, pp. 219-220.

again it is noteworthy that no provision was made for adoption in the Mosaic law.

These and other instances, in which the patriarchal account repeats or recalls the prescriptions of such codes, have led some scholars to postulate a direct link between them. On present evidence this seems unlikely. Rather should it be asserted that social usage as described in Genesis accords well with contemporary usage as known from those sources. Furthermore, such evidence is obviously of little use in establishing a precise chronology, since legal custom was substantially the same, as far as we can judge, over a wide area and during a long time. The true significance of this evidence is well stated as follows by Father de Vaux: "They (the parallels) link the patriarchal account with an historical environment that recent discoveries have helped us to know better, and thus confirm the antiquity and the value of the traditions reported in Genesis. The Israelites of a later age were ignorant of the documents familiar to us, lived in another stage of civilization, and had partially different customs. If, as has long been said, they had reconstructed the past according to what they saw and imagined, they should have arrived at a different picture from that which we have, and one that would have been false."[13]

CONCLUSION

The limitations of the above evidence will perhaps be more apparent than its weight. The reader, who has been led to believe by unduly dramatised statements that "Archaeology has proved the truth of the Bible," will be disappointed to learn that a century of excavation has not produced one direct proof that Abraham, Isaac and Jacob existed. But we should remember that Abraham's family, important as it was for us, was merely one of many tribes in Canaan, and that, apart from Joseph, its members played an insignificant enough part in the social and political history of their times. Let us remember too that Archaeology has its limitations; there will always be more or less large gaps in a history built on hollow mounds and clay tablets. If some direct record of the Patriarchs were to be unearthed it would be most fortuitous. The historicity of the patriarchal account will probably never be "proved" on such purely historical grounds. Nor is it

[13]*Revue Biblique* (1949), p. 36.

on such a level that Archaeology has made its greatest contribution to biblical science.

Nevertheless this evidence throws precious light on the question of patriarchal history.

In general, there have been two views of this history. The first regards it as a series of retrojections by which the later Israelites explained their residence in Canaan and their religious practices. Finding themselves in possession of certain territories and sanctuaries about the time of the Dual Monarchy (9th-8th centuries), they explained these facts by a reconstruction of the past based on tribal legend and cemented together by imagination This view, which has been and is supported by a number of critics, empties the patriarchal account of all but a shred of historical value.[14] The second view is that the patriarchal account incorporates sound historical traditions which were transmitted in Israel. Most who are of this view concede that the traditions may have been written in their present form only at a relatively late date. Many think too that they may have been somewhat affected by the later experience of Israel, and attempt to determine the nature and extent of that influence. With all this however it is maintained that the traditions were historically sound, and that the principle at work in their formation was genuinely historical, and not merely imaginative.

The evidence summarised above so overwhelmingly favours the second view that it is fast becoming the common one. For not only has the patriarchal account been shown to tally well with the data of history, but to lack also those discrepancies which would be expected in an imaginative reconstruction. And although there remain a number of problems, or at least unanswered questions, concerning patriarchal history, we may nevertheless reasonably expect that research will further confirm the soundness of its framework.

B. HEATHER.

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[14] A modern version of this view may be found in M. Noth, *History of Israel*, pp. 120-123.

Book Reviews

THE PROBLEM OF FREE CHOICE, St. Augustine, Ancient Christian Writers, Vol. XXII, Trans. Mark Pontifex, O.S.B. Longman, London, 1955.

ST. AUGUSTINE, PHILOSOPHER OF FREEDOM, Mary T. Clark, R.S.C.J., Desclee, N.Y., 1958.

As the reader will notice, neither this edition of a work by St. Augustine, nor the work on his thought, can claim the title of exciting newness. Yet, despite this, it always seems opportune to talk about books by or on St. Augustine. The stature of his intellectual achievement is scarcely paralleled, and if anyone deserved to be called a "seminal thinker" it is surely he.

The De Libero Arbitrio, written during the years between 388 and 395, is in three sections. The first two are mainly philosophical, the third (composed at Hippo) more theological. Apart from the special object suggested in the title, this work is important for most aspects of St. Augustine's thought.

The problem of freedom has never ceased to engage the attention of serious thinkers. Perhaps in our own time it is being felt more keenly than ever before. The growing emphasis on a planned society, both in and outside the Western form of democracy, renders more urgent the difficult task of maintaining the delicate balance between the claims of individual and group. And the sheer vastness of expanding human population may tempt us to treat people merely as a mass, and blurr our perception of the qualities which make each particular person a being of spiritual, and therefore transcendent worth. St. Augustine did not consider human freedom in this kind of context. But he was deeply concerned with understanding its true meaning in the life of the individual. And since Societies are free to the extent that the people within them are free, this concern of St. Augustine is really the main point.

In the De Libero Arbitrio, St. Augustine is interested not so much in establishing the existence of free-will, as in examining the problem of evil and its repercussions for a theory of free-will. Indeed, the existence of such a power in man is as self-evident for St. Augustine as the fact of one's existence. It is by arguing in a fairly abstract fashion from the problem of evil that St. Augustine, in this work, builds up his theory of free-will and free choice. The same idea recurs frequently in many of his other writings—for example, more concretely and psychologically in the Confessions; more positively in sections of the De Trinitate.

As the author of the second book suggests, St. Augustine seems to have gone beyond the earlier philosophical tradition in

proposing a positive theory of freedom. He had the advantage of a much clearer idea of God and His creative activity. He also possessed a deeper insight into the meaning of human personality. Hence there was little difficulty for him in seeing freedom as a positive reality involving, in a most significant way, the perfection of the human person. Freedom was not to be considered as the mere absence of ignorance, or as the control of the feelings and emotions so that the intellect would be unimpeded in its contemplation of truth. Nor would Love always imply a need for fulfilment, rather than an outgoing choice of the thing loved for its own sake. Perhaps the most significant element in St. Augustine's theory could be summarized in these principles:

(1) The capacity for self-determination is at the root of morality in human actions. Without free choice there can be no responsibility, and the terms 'good' and 'evil' have no ethical meaning.

(2) Man exercises his free choice in a universe created and maintained by an infinite, personal Being. There is in God's creative work a relative ordering of beings, which is intrinsic to the system. Every act of free choice is a value judgment, which can be in the best interests of man's nature only when it conforms to that divinely established order. The criterion of morality is the eternal law expressing itself in the temporal order.

(3) It is natural for man to desire happiness. This means, in effect, seeking the good which will satisfy the needs of his nature. But these needs are such that only the supreme good will satisfy them, that is only God Himself. Hence there is simply no moral order without God.

(4) Freedom is a positive perfection. It is the ability to choose to conform oneself to the divine law of order, gladly and with ease.

(5) Through the debilitating effects of original sin the achievement of perfection is a slow and difficult work. It depends largely on the use we make of our initial capacities. And if we are to use them well God's help is essential, even apart from a supernatural order.

(6) The will is dominant in all human activity, and love is its inner force. Therefore, whether we think of individuals or societies the measure of their moral worth is what they love. Fundamentally, there are only two possible ultimate goals of our love: God or ourselves.

Mother Mary Clark's book examines the idea of freedom in St. Augustine's works as a whole, and then attempts the ambitious task of setting this idea in the context of the broad sweep of the philosophizing about freedom which has been carried on in the Western tradition. The result has, almost inevitably, the character of an introductory textbook. And this is emphasised by the inclusion of frequent summaries throughout the text. This is no

adverse criticism. But it does mean that if the work bears the advantages of a good textbook (and I think it does), it necessarily suffers its limitations. The historical sweep simply cannot be encompassed in 249 pages (less 87 for the treatment of freedom in St. Augustine) without some over-simplifying. From this viewpoint, the pages directly on St. Augustine are more valuable. Taken in its wholeness, this book offers a clear introduction to one of the greatest themes in human thought, and to the significant (perhaps even unique) impetus given by St. Augustine to its fuller understanding.

B.C.

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SOME SCHOOLS OF CATHOLIC SPIRITUALITY, Ed. by Jean Gautier, trans. by Kathryn Sullivan, R.S.C.J.; 384 pp.; Desclee, New York, 1959.

The variety of spiritualities that have developed in different religious orders and different ages of the Church's history has often caused surprise and occasionally some confusion. Father Gautier has attempted to remedy this situation by editing this interesting collection of essays on the more important schools of spirituality. He has chosen a very impressive list of collaborators, including Canon Masure, Pierre Pourrat, P.S.S., and Pie Regamey, O.P., and all are well-known writers within the spiritual traditions they represent.

Eight different schools are treated: Benedictine, Franciscan, Dominican and Carmelite, the schools of the "Imitation of Jesus Christ," Ignatian, Salesian and Oratorian. Although it is hard to single out any essay for special mention, the Franciscan and Dominican schools are presented very attractively by Valentin Breton, O.F.M., and Pie Regamey, O.P. Occasionally some over-enthusiastic claims are made, but the policy of the authors is to avoid any comparisons or contrasts between the schools, or any critical discussion of their relevance to modern needs.

The concluding essay compensates for this in presenting a brief but valuable synthesis of trends in contemporary spirituality. Canon Masure is not dealing with a new "school," but rather with the influences that are moulding a spirituality suited to the role of the Church in modern society. The theological progress the Church has seen in this century, the return to the texts of Scripture and Tradition, and the development of such doctrines as the Mystical Body must cause a change of emphasis in spiritual theology. In the same way, the Liturgical movement has brought a deeper awareness of the role of the Sacraments and the Liturgy in sustaining a life in Christ, while the demands of the lay apostolate have raised again such questions as the spirituality of "action" and Christian humanism.

This book therefore should be a great help to both priests and lay people, especially to anyone engaged in the work of spiritual direction. Its clear exposition of the principles of these schools should guide many along the paths best suited to their individual needs.

G.P.I.

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THE BELLS OF ROME, By Göran Stenius, (translation 1961). Eyre and Spottiswoode, Lon. 357 pp; E. 25/-.

This novel, now in English, is a fine piece of literature, and all the more meritorious as it is a translation from a translation (from Swedish, through the German); but it is a highly controversial work.

It is one of those books where a knowledge of the author is more than helpful. Göran Stenius was born in 1909, in Finland. After a University course he practised as a journalist. In 1938 he became a convert to Catholicism: a convert, there's the rub! In 1942 he began nine years of service in the diplomatic corps, in Rome, where he was on the staff of the Finnish Embassy to the Holy See and, latterly, a trade attaché.

The *Bells of Rome*, which he wrote in 1955, tells the story of one man's discovery of God. The author himself says that the book is to be taken as a modern legend illustrating the Real Presence of Our Lord in the Blessed Sacrament. The central figure, Thomas Cinnelius, is a Scandinavian art historian, studying Christian art in Rome. His researches lead him to the derelict monastery of Santa Presenza (fiction, of course), a community now reduced to one old priest, Padre Barnaba. The young man's conversion to God, through Catholicism, begins when he learns that the priest, during a fire, had saved the Blessed Sacrament in preference to rescuing a precious El Greco *Last Supper*—how could a "wafer" be more important than a masterpiece of art! The young historian, at the padre's suggestion, goes elsewhere, seeking spiritual atmosphere. He returns to be received into the Church. His doubts about faith resolved, he now does battle with himself. While studying for the Priesthood, he is torn between two desires, one to become a Missionary in his native Finland, under communist control, the other, to use his learning in a research post in the Vatican. A weak body inclines him to choose the Curia; but he has no peace of mind. He becomes a parish priest in a poor quarter of Rome, but feels inadequate. It is only when he makes a pilgrimage to a shrine in the mountains, where, among a primitive community, a very ancient Eucharistic rite is being celebrated, that he finds contentment. The story ends with his return to his parish and its problems, and with the bells of Rome ringing joyously—at last.

At no time did Stenius set out just to write a readable novel: he is a purposeful man, defending a thesis. In the beginning it would seem that he wishes to prove only the reality of an invisible God, he repeats the phrase so often. In proving his thesis he is hypercritical of Rome; for him the bells are always jangling out of tune, except, paradoxically (or is it ironically?) on the death of his hero. Stenius is so conscious of the human element in the Church, its organisation, that, apparently, he is unable to feel the pulse of the organism, the living thing. He maintains that the Church is resting too complacently on its proud history. He uses the lips of *il cardinale americano,* whom he describes as "over 80, but with sprightly walk," to declare, "I sometimes ask myself whether the Church would not be in a very different position today if this city were not so heavily burdened with history. There are those who think that the whole organisation of the Church is suffering from sclerosis of the heart . . . the museums are threatening to swallow up the Vatican."

It is in the development of this phase of his thesis that the author indulges in a little humour. The old priest is hesitant about instructing the brilliant Cinnelius (who would blame him!) and suggests that the student go to some Swedish academy. He discovers that such a place exists. "The matter is clear," said Padre Barnaba, visibly relieved. "You can surely get instruction in your own language there. If you like, I shall write a few lines to the Director for you. No doubt there is some Monsignor or other there?" Humour? sardonic, eh!

When the author develops his argument more fully, however unevenly, it becomes clear that he is preaching "there is no way to truth except through love." And for the far too timid hero the realization comes not from "papal prelates, high Church dignitaries, scholars and artists, diplomats and politicians attending big churches, with smart cars parked in double rows outside"—oh no! To him all those personages are suffering from spiritual sclerosis: it comes from the primitive folk, so decorously celebrating an Agape up in the rugged hills. Incidentally, the author acknowledges in his preface that the prayers he uses in relating the celebration of the Eucharistic rite are freely adapted from the *Didache;* but when he gives a portrayal of a great group of Italian peasants, all composed and reverent, some with very simple banners and paper flowers, others with neither, and none gesticulating, he does not say that this also is a free adaptation. Yet it is this pilgrimage that finally resolves the doubts of Padre Cinnelius. No, Mr. Stenius; it may be all love, but it is not the whole truth.

The puzzle about Göran Stenius is that after 17 years as a Catholic, he could still suffer from "converts' complaint." After all that length of time he is still a perfectionist, when he should have lost most of the hypersensitivity of being too easily

scandalised. He has a healthy hatred for humbug, but he is open to the accusation that he does not practise what he preaches—"where there is truth there is love": he is not always loving, and too readily he imputes motives. If he knew Henri Godin's "Priest's Litany," no doubt his favourite invocations would be, *From becoming a bourgeois priest . . . From the ecclesiastical spirit . . . From professionalism . . .* deliver me.

Were we to provide background music for this work from the author's national composer, it would not be *Valse Triste*: that is too mawkish and sentimental; it would be, rather, the *Swan of Tuonela,* with the dark tones heavily accentuated. There would be the climax, of course, the hero's swan-song, but with the pinions flapping ever so faintly. But the *Bells of Rome* is a study well worth reading.

C.S.P.

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THE WORLD TO COME, Robert Gleason, S.J., Sheed and Ward, London and New York, 1959, 169 pages.

The traditional themes of the parish mission are subjected here to a refreshingly unemotional treatment by "one of the most promising of young American theologians" (to quote the cover blurb). Father Gleason, incidentally, seems to be appearing everywhere these days. He has numerous articles in American theological journals, has collaborated in publishing an interesting book on contemporary moral problems, and a year or two ago he appeared in the pages of the A.C.R. with an article on Charity and Ethics.

This present book is comprised of some eight self-contained essays on aspects of eschatology. A number of them are actually re-prints of articles published previously by the author in "Thought." Apart from this lack of cohesion, the book has many merits.

The introductory chapter, 'Life, Law and Love,' is a penetrating study of the dominant themes at the heart of Christianity. Anyone who has read St. Paul and been caught up in the marvels of our Redemption in Christ, must agree with Father Gleason that "not a few Christians appear to live at what might be called a pre-Christian level of thought." Many of his ideas are interesting—as, for example, when he proposes the opinion that the central pain of hell is somewhat like the pain suffered by a split personality; or when he speaks of the nature of the risen body. Best of all, there is an admirable restraint in the statement of opinions. Heaven knows, this is important when you speak of things that 'eye has not seen, nor ear heard. . . .' The structure of each essay is reminiscent of a theology manual. To give one example, the chapter on Death goes like this: Introduction, Death and Philosophy, Concept of Death in the Old

Testament, in the New Testament, Death and Theology. On this basis, the book is fine analysis, but only fair synthesis. Surprisingly enough, it contains very little on the Second Coming of Our Lord and so doesn't give any unified view of the Christian meaning of History. On the whole, however, the approach and treatment is extremely good. If you want a clear and well-grounded statement of eschatology, you will find it in this book.

P.J.C.

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OUR LADY THE VIRGIN, F. Suarez. Scepter, Dublin, 1959. (Translated from the Spanish 'La Virgen Nuestra Senora,' by Hugh and Lucia Fox.)

Here is an impressive book about the Blessed Virgin Mary. Its approach is quite traditional—a close consideration of some of the gospel-recorded events that concerned the Mother of the Saviour: the Annunciation and Visitation, for example, the Temple episode, Cana and the Crucifixion. What makes this book different is the lucid spiritual insight of its author. Most, if not all, spiritual writers, theologians and preachers have turned their attentions to the subject of this book. Many of them, it seems, have foundered in the quicksand of superlatives. Father Suarez has avoided this danger. He carefully eschews any of that flamboyant rhetoric that would build a system on sentiment or doubtful analogy. In the long run, the effect is more convincing. When you read his sober analysis, you feel the *reality* of this woman (Our Lady was not a super-woman), and her human sanctity (she was not some kind of goddess). It is on that basis that we see Our Lady not only as someone to be admired and honoured, but, equally important, as a person to be imitated. Mary, of course, enjoyed privileges that were unique; but at the same time her vocation is a type of the vocation of every Christian. In the light of this, Father Suarez is able to draw deep lessons for the guidance of our lives.

This is a book of spiritual reading, not of Mariology in the sense that that word is now accepted. But it will teach us a great deal about the mystery of this chosen woman; more, perhaps, than many of the more systematized works of Mariology.

It is interesting to note that it was the second bests-eller among all books published in Spain in 1956.

P.J.C.

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SAINT PHILIP NERI, by Marcel Jouhandeau, translated by George Lamb; London, Longmans, 1960 (vi + 129 pp.); 13/3.

Somewhat differing from the formidable array of biographies concerning the lives of the saints, this work aims at giving "some

sense of the exceptional being that St. Philip was," thereby making him a "palpable and pleasing reality" to its readers.

The author studies St. Philip's life from two distinct points of view—psychologically and chronologically; these sections constituting the division of his book. In part one we are introduced to the personality of the saint; we examine his joviality and eccentricities, his culture and temperament, his "easy-goingness" amid organizing confreres. St. Philip loved to disillusion solemn Roman ecclesiastics who professed to admire him. We see him purposely murdering Latin pronunciation in the presence of austere Cardinals; or appearing at a great banquet merely to spend the evening trying to embarrass those present.

Beneath such outward oddities, we are given a glimpse into the great sanctity that characterised his life—the devotion of his Mass, his love of the oppressed and care for the dying.

The second part gives us the "facts"—a chronological presentation of St. Philip's life and work. His early years at Florence are touched upon summarily; the author then follows Philip to Rome for the greater part of his long life in which he witnessed the procession of 15 popes. The saint's dealings with each Pontiff; his unalterable gaiety to their praise or disapproval makes a motley-coloured mosaic of his sojourn in the Eternal City. Here, too, we meet Baronius the historian and St. Charles Borromeo; we enter the discussions at the Oratory and afterwards make the pilgrimage to the Seven Major Basilicas, a practice Philip himself inaugurated.

You will buy this little book intending it as a gift for your senior altar boys or youth group members—you will probably keep it yourself!

R.W.

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FACULTATES DECENNALES cum commentario, by Rev. L. Buijs. (Rome. Pontificia Universitas Gregoriana. 1961. pp. 188. $2.).

The need for such a work as the present was urgently felt, when the S. Congregation of Propaganda Fide forwarded the latest Pagella of Faculties to the Ordinaries under its jurisdiction, towards the end of last year (1960). Though many of the former faculties remained substantially unaltered, several modifications were made and some further concessions were granted. The author gave us a commentary on the new Pagella in *Periodica* (XLIX (1960) pp. 341 seqq.); and the book under attention is a more extensive treatment of the same matter, which will reach a wider circle of readers and be more readily available for easy reference. Apart from its immediate and practical purpose to give a safe interpretation of the concessions of the Holy See for the benefit of Missionary Pastors and the faithful under their care, it will be interesting to all students of

ecclesiastical jurisprudence, as an indication of the mind of the Church in the application of her laws in circumstances not envisaged in the universal legislation. As pointed out (p. 3), a knowledge of these faculties can be useful in the interpretation of the general law: if the faculty is given to dispense from a certain law *rationabili de causa,* we may rightfully conclude that it does not urge as strictly as another law which can be dispensed only *ob gravem causam.* Further, if one wishes to know whether the Holy See usually dispenses from any law, and it is clear that the Ordinaries of Missionary Countries have habitual faculties to do so, there can be no doubt that the law in question is not among those which are seldom, if ever, dispensed.

In the course of the commentary, the method followed is to state what the faculty is; then to give the general law, and a clear exposition of what may be availed of *praeter ius.* As an example, Faculty n. 18 enables Missionary Ordinaries to permit priests whose impaired eye-sight or other infirmity prevents them from reading the Mass of the day, at least without great labour, to recite the Votive Mass of the Blessed Virgin every day, even on Sundays and feasts, or on ferial days to say a Requiem Mass. The law is that Mass is to be said according to the calendar of the church or oratory where it is celebrated (Code of Rubrics, n. 274). For a just reason, good authority is cited to show that *per modum actus* it is lawful to depart from the calendar. Hence, a priest who is temporarily unable to read the Mass set out in the Missal, is not bound to abstain from celebrating, if he can manage to say a votive Mass or a Requiem Mass. To depart habitually from the calendar requires a special faculty, which is here made available for those who require it. To make the meaning of the faculty and its extent more explicit the pertinent parts of the Instruction of the S. Congregation of Rites: *Pro sacerdote infirmo vel caecutiente circa Missarum celebrationem eidem ex indulto apostolico concessam* (15 December, 1957; A.A.S. 1958, p. 51), are cited.

The explanation of the two faculties regarding *Sanatio in radice* (nn. 30 and 31) contains a brief but satisfying treatment of the law on *Sanatio* in general. A marriage which in invalid because of any impediment from which the Ordinary has the faculty to dispense may be validated, *servatis servandis,* by a *sanatio;* as, likewise, may a marriage invalid because of defect of form (Fac. 30). This faculty deals with an invalid marriage, which was contracted *in facie Ecclesiae,* that is with due observance of the canonical form, as far as the parties were concerned. Thus, it could be used to validate a marriage of two converts who had observed the civil form, but whose union was invalid because of some impediment by which, as baptised persons, they were bound; and it could be availed of to validate a marriage of two catholics who exchanged matrimonial consent before a priest who was not qualified to assist at the marriage.

Faculty 31 is concerned with marriages which are invalid, because the parties neglected to observe the canonical form to which they were obliged. It is restricted to the cases of *matrimonia mixta* (which term includes, in the context, all marriages between a catholic and a non-catholic attempted before a non-catholic minister or a civil official). Attempted marriages of two catholics before a non-catholic minister or civil official, and all cases of simple exchange of matrimonial consent devoid of any formalities, are not validated except by the renewal of consent before a qualified priest and two witnesses, except, of course, in the cases contemplated in can. 1088. The section on *Sanatio in radice* is concluded with a citation from Vromant to the effect that the faculty should be used with discretion and only after there is good reason to believe that the union will prove lasting. Once the *Sanatio* is granted, all hope of another matrimonial union during the lifetime of the present partner vanishes.

From these two examples our readers may conclude that a fund of canonical information is contained in the Commentary. As a final remark, we may draw attention to the paragraph on p. 17, where we are reminded that though these faculties are privileges, they are not given as a favour to the Ordinaries or the priests, but for the benefit of the faithful. Therefore, they cannot be renounced and *should* be used as often as the good of the faithful requires their use. If their use in some cases is no more than a favour to the missionary, he *may* avail of them but is not bound to do so. The faculty to say Mass on a portable altar *should* be used as often as the faithful require Mass which they could not otherwise have, it *may* be availed of to say Mass for the devotion of the priest himself, even if there be no reason on the part of the faithful which requires the Mass.

This book would seem to be a necessity for all who are engaged in curial work in Missionary Territory; it will be useful to solve many a doubt for the priest engaged in daily pastoral duties, even in places where strictly missionary conditions no longer exist.

J.M.

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THE TRANSACTIONS OF THE MEDICAL GUILD OF ST. LUKE (N.S.W. Branch). February, 1957, 76 + XVI.

This annual continues its policy of printing papers given at meetings of the Guild held during the year.

The editorial points to the Christianizing work men must do on their environment and to the way that the Guild of St. Luke helps doctors to do this.

A report of a symposium held by the Melbourne Catholic Doctors' Guild follows; it dealt with "The Patient's Consent."

Rev. Peter Kelly, S.J., dealt with the moral principles

governing man's rights over his own body and the duty of obtaining consent for treatment from him or a proxy. He also dealt with exceptions to the general rule.

Mr. Justice Norman O'Bryan then dealt with the legal aspects of the subject, considering the surgeon's position, the patient's, that of the common good and quoting law cases as illustrations.

Mr. H. Furnell gave practical advice and a discussion with seven speaking followed.

In an article on "European Medicine in the Dark Ages," Michael Kelly of Melbourne showed that the age was not as dark as prejudice maintains and that medicine was taught and practised at a reasonably high level.

Rev. Father J. King, M.S.C., has an article on "Diabolical Possession." He describes possession and its history, gives cases of possession and cases of organic and psychiatric disease simulating it. Some knowledge of possession is useful to the Catholic doctor (necessary to the psychiatrist). He recommends Sheed and Ward's publication, "The Devil."

Rev. Father B. J. Wallace of Brisbane surveyed God's plan for "Christian Marriage" and its use. He also dealt with the subject of family limitation and the moral principles guiding this.

Rev. Kevin O'Sullivan, S.J., dealt at length with "The Natural Law and the Use of Sex."

Dr. N. Anderson, M.B., B.S., D.C.H., looked at "Some Aspects of Parent-Child Relationships" in an article dealing with the physical and moral training of parents and their child.

Then follows a report of a sermon by Father K. J. Staunton, S.J., on "The Family and its Size;" it was one of a series on Marriage given at North Sydney. Father Staunton gives the number of children for a normal Catholic family nowadays at between four and eight.

Father O'Sullivan, S.J., answered questions concerning immoral operations and baptism of babies in danger of death.

"The Transactions" contains articles on Medical Ethics and on related subjects of interest to Catholic doctors and their chaplains.

A.R.

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THE TRANSACTIONS OF THE MEDICAL GUILD OF ST. LUKE, AUSTRALIA (N.S.W. Branch). 1958, 68 + XVIII.

The Guild of St. Luke for Catholic Doctors was founded by Father Richard Murphy, S.J. In "The Transactions" of 1958 the Guild reports the death of its loved founder.

The editorial mentions the first Medical Mass and also poses the problem of enrolling young graduates in the Guild.

An obituary of Dr. Richard Flynn, an outstanding member, follows.

The Medical Mass for all those engaged in the profession of healing was celebrated on January 15, 1958, by Bishop Freeman. There is a report of the occasion and of His Lordship's sermon.

The pharmacology and the moral implications of "The Tranquillisers" were treated in papers by Dr. W. J. Burke and Rev. Father Herlihy. Members of the Guild discussed these subjects.

Dr. Kyneur, psychiatrist, and Father Moran, S.J., assessed the medical and ethical aspects of Hypnotism, a psychological interference as yet little understood but of increasing use. Members discussed the question.

"Transactions" is indebted to the Victorian Guild for the report of a seminar on "Termination of Pregnancy Today." Professor John Hayden introduced the subject; papers followed on the relation of Termination to Gynaecology and Obstetrics (Dr. Gerard Manly), to Psychiatry (Dr. Eric Seal), to Pulmonary Tuberculosis (Dr. Brian Clerehan) and to Rubella (Dr. David Pitt).

Rev. Allan B. Wolter, O.F.M., of America, gave a paper on "The Christian Philosophy of Love," which deepened our concept of this much used word, love.

As mankind moves on in time, old problems appear in new circumstances and new problems appear. Reading a periodical such as "Transactions" helps us to keep abreast of the problems of our day.

A.R.

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THE TRANSACTIONS OF THE MEDICAL GUILD OF ST. LUKE, N.S.W. Branch, 1959, 65 + XIX.

"The Transactions," yearbook of the Guild of St. Luke for Catholic doctors, notes in its editorial that the Guild in 1959 was 25 years old. It calls for increased attendance at meetings.

His Excellency Archbishop Carboni, Apostolic Delegate, addressed the Guild on the rôle in the lay apostolate of a doctor who is a Catholic.

The report follows of a symposium on Infertility, held by the Victorian Branch. Dr. John Billings discussed the subject from a physician's point of view, making acute observations on the importance of psychological upsets as a cause of infertility. Dr. Forrest surveyed the gynaecological facts concerning infertility, with a reference also to sperm examination. Dr. J. Mortenson discussed male infertility. Father Philip Gleeson, S.J., noted how few were the cases where there need arise a moral problem regarding semen analysis, and gave the moral principles which applied to the difficulties suggested by the previous speakers.

The Melbourne branch held a symposium on Hypnosis, too.

Dr. Ainslie Meares surveyed the history and answered with facts various objections made against the value of hypnosis. A survey of technique, of motivation for receiving and giving hypnotherapy and of extra-sensory perception followed. Father P. M. Farrell, O.P., gave a penetrating analysis of the morality of hypnosis in itself, and from the standpoints of the patient and the hypnotist.

An article, thought-provoking and apt to our times, concerns "Two Threats to Medical Freedom." Michael Kelly, M.D., cites the omnipotent State as one danger, and gives Britain's Medical Service as an example of how freedom is restricted; he surveys the prospects in Australia. "Specialism and the Omnipotent Hospital" is the other danger surveyed; this is a danger within the profession, of knowing more and more about less and less and nothing about the patient.

An obituary of Dr. Joseph Coen, first treasurer of the Guild, follows.

This review continues its work of forming the consciences of Catholic doctors and their chaplains. Its articles deal with the problems peculiar to our times.

A.R.

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THE NATIVITY, Spiritual Classics I, by St. Bernard of Clairvaux. Translated by L. Hickey. Dublin, Scepter, 1959. viii + 150pp. 11/6.

This book introduces Scepter's new series of Spiritual Classics. The Series will include those spiritual masterpieces which have withstood the searing blasts of the centuries and today are still a source of nourishment of the Christian life. In this collection of nineteen sermons of the Abbot-Founder of Clairvaux, we have a good example of St. Bernard's teaching. The biographical note given, short but helpful, places the man in his time and surroundings.

Following the Liturgical Season from Advent through to the Octave of the Epiphany, the central theme of his discourses is the birth of the Man-God. He draws readily from the Old and New Testaments frequently using the allegorical method, accommodating Scripture texts to bring out more clearly the message he wishes to impart. The birth of Our Lord on that cold, frosty night in a stable is the focal point of that message. Everything in Christ's Redemptive work reflects the glow of that great and wondrous event. It was at the Passion that "the treasury was broken open and that He poured out the ransom which was the price of our redemption," that ransom "which Christ brought to us in His Nativity."

He bears eloquent testimony of the Virginity of Mary. Our birth is stained, but His birth is the stainless birth from a

stainless Mother; Virgin before His birth, her virginity remained incorrupt even in that marvellous birth, and after it. She is a Mother, yet a Virgin! She the creature, brings forth the Creator, Who on the eighth day was circumcised, thus receiving in His body "the brand of a criminal."

The Nativity has great lessons for us. And here the predominant theme is humility, for if humility reigns pride (our greatest enemy) is banished. His humility is so encouraging for the sinner. "Who does not know that a child forgives easily?" We must hasten to the little Suckling Babe lying in the manger and He will wipe out our debt. Our trust in Him must be patient; trials will press us down but it is only right that in the violence of the battle we should wear "a coat of mail." The linen garment comes later, only after the battle has been fought. That will be given at His second coming; for the first coming was for the sake of our souls, to free us from sin, but the second is to make our bodies conformable with His Body, Risen and Glorious.

The more you will read this modest work, the more deeply will St. Bernard impress upon your mind the awful wonder of Our Lord's Nativity and the far reaching effects it should have in our lives.

B.F.

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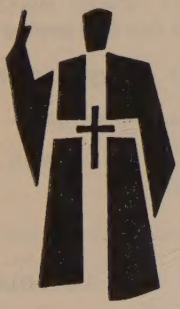

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